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MANUAL

OF

PASTORAL THEOLOGY

A PRACTICAL GUIDE FOR ECCLESIASTICAL STUDENTS
AND NEWLY ORDAINED PRIESTS

BY

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Second, Revised and Enlarged Edition with Supplement
In accordance with the latest decrees.

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PREFACE.

Pastoral Theology has at last appeared on the programmes of our ecclesiastical seminaries as a special branch of sacred science, filling thereby a long felt want. The newly ordained priest needs a guide to steer him safely past the rocks and shoals which lie in his course when he launches out into the open sea of practical ministry and apostolic labor. And this applies particularly to our own country, for here a priest's pastoral duties extend over a vastly wider sphere than elsewhere, and we have none of the traditional usages and laws with which clerical life is wont to be regulated abroad. Too often, almost immediately after his ordination, the young priest is sent to a mission where he is entirely alone. Comparatively few young ecclesiastics are fortunate enough to remain as assistants to experienced pastors for a sufficient length of time, under whom, by a wise supervision, they are gradually introduced to parochial work. Under these circumstances it is but proper that the advanced classes of our ecclesiastical students be given a course of lectures on Pastoral Theology before they leave the seminary.

A course on Pastoral Theology was commenced in the seminary of St. Francis several years ago. However, the need of a suitable text-book was keenly felt. None being available in English, and those in other languages not being adapted to this country, we determined to prepare a text-book to meet the existing want.

Since this work was begun a praiseworthy volume on this topic has been prepared by Rev. Dr. Stang, but we believe that there is ample room for another. We there-

fore present this volume in the hope that it may prove of practical value.

The plan followed in the voluminous works on Pastoral Theology by such eminent authors as Benger, Schuech, and others has been adopted, the subject matter being divided into three sections, treating of The Sacraments, on Preaching, and the Government of Parishes. Deeming the Sacraments to be the most important part, and deserving of lengthy explanation, it has been placed first.

Possibly some will wonder why so little space was allotted to the second section, important though it be, but there is an external reason for it. In the institution for which this work was primarily written—the seminary of St. Francis of Sales—special classes on homiletics are given in different languages, in which extensive rules on preaching and catechising are laid down. If we are rightly informed, separate classes on homiletics or sacred rhetoric are conducted also in other seminaries. This may be sufficient reason to shorten the matter in the department of Pastoral Theology.

Regarding all doctrinal points of dogma, moral, liturgy, etc., we have endeavored to lay down nothing but what is perfectly sound and correct. Authors whose orthodoxy is beyond question, *i. e.*, St. Thomas, St. Alphonsus, St. Charles Borromeo, St. Francis of Sales, among the earlier writers, and Lehmkuhl, Sabetti, Manning, Ullathorne, among the more modern theologians, have been consulted; all are too well known to need apology.

Reference is frequently made to the Councils of Baltimore, from which quotations are freely made. The reason is obvious: these Councils form a standard collection of ecclesiastical law for the Church in the United States. Besides, they contain a vast amount of practical wisdom and pastoral prudence. This may be said of the Second Plenary Council of Baltimore in particular.

It is to be regretted that the average clergyman does not show as much acquaintance with the decrees and instructions of this Council as is desirable. Priests engaged in parochial work, reading them occasionally, will find in them much to quicken their ardor and renew their courage.

Besides the doctrinal points, practical views on many matters have been given. These are to be taken for what they are—the author's personal opinions. Before assuming the office of teacher in the seminary, some ten years were spent in practical ministry, and this experience should entitle us at least to a hearing. If the reader's ideas differ, we simply say: "In dubiis libertas." The views expressed are intended only as timely instruction for our young ecclesiastics—not as unseasonable advice forced upon the older members of the clergy.

Perhaps some will think that certain matters should have been discussed more extensively, but we beg to state that the main purpose was to write a text-book for students. It is supposed that the teacher will properly interpret the text, adding such notes as he deems necessary.

We admit that the work is not faultless, but we trust that our good intentions will be acknowledged, and we hope that this little volume will find friends, especially among the younger members of the clergy, and particularly among those who love to call the Salesianum their Alma Mater.

St. Francis, Wis.

Feast of the Annunciation, B. V. M., 1899.

Preface to the Second Edition.

When this *Manual of Pastoral Theology* first appeared some years ago it met with a favorable reception. In spite of its numerous defects it was considered a useful and practical work. The publishers had the gratification of filling many orders within a comparatively short time. In more than one seminary it has been since adopted as a text-book. This, we should think, suffices to warrant a second edition.

The book has not only been thoroughly revised, so as to eliminate many typographical errors and idiomatic imperfections which for want of time had found their way into the first edition, but also some new notes have been added. We call particular attention to the paragraphs treating on frequent communion, bination, secret societies, confraternities, and the politico-social relations of the clergy. Several of our former pupils who are now engaged in the practical ministry of the American mission applied to us for information on these points, whence we deemed it proper to publish our views.

We trust that this little volume also in its new form will recommend itself to our clerical friends and continue to be an instrument, although ever so modest, of wholesome instruction on pastoral subjects, for the glory of God and the sanctification of souls.

St. Francis, Wis.
Feast of St. John the Baptist, 1906.

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INTRODUCTION.

1. The object of Pastoral Theology as a special branch of theological science is to teach those practical rules which a priest ought to observe for the faithful discharge of the sacred ministry. "God," says St. Paul, "has made us fit ministers of the New Testament, not in the letter, but in the Spirit; for the letter killeth, but the spirit giveth life." Whatever the various departments of Theology (dogma, moral, exegesis, etc.), contain in the line of wisdom, such wisdom, if it is to benefit the Christian body at large, must be applied in a proper way and correct manner, in due time and season. Although a great deal of application must be left to the individual judgment, yet it is well to have a guide. This office of a guide, Pastoral Theology pretends to assume. A priest engaged in parochial work must needs be gifted with two qualities—prudence and charity. Charity makes him zealous, prudence is the light to show the route along which his zeal may operate. Pastoral Theology sets forth detailed norms for both. These norms are based upon the principles of moral and canon law, that through it find their illustration. A living ideal, however, is furnished by Christ Jesus, the greatest Pastor of souls that has ever appeared on earth. He Himself has set the example. In the tenth chapter of the Gospel of St. John He has specified in His own words the duties and obligations of a shepherd of human souls, and the qualities with which he ought to be gifted. The passages of that chapter of

Holy Scripture are worth reading. They constitute, as it were, the *Magna Charta* of pastoral art and discipline. The inspired lessons contained in the Epistles of St. Paul to his disciples, Timothy and Titus, exhibit also a great deal of practical wisdom, and serve the same purpose.

Pastoral Literature.

2. Although there have been books of instruction for those engaged in the sacred ministry (cf. œcumenical or provincial councils, and diocesan synods) during all Christian ages, yet complete works of this kind, treating the whole matter in a systematic way, have not come to light until quite recently. It is only in this century, and of late, that Pastoral Theology has been regarded as a special branch of the science of divinity. The following list may serve as a guide:

A. In English—
- (*a*) Stang, Pastoral Theology.
- (*b*) Dubois, Zeal in the Sacred Ministry.
- (*c*) Manning, The Eternal Priesthood.
- (*d*) St. Alphonsus, Dignity and Duties of the Priest.
- (*e*) Gibbons, Ambassador of Christ.
- (*f*) Frassinetti, Parish Priest's Manual.
- (*g*) Mueller, The Catholic Priesthood.
- (*h*) Millet-Byrne, Jesus Living in the Priest.

B. In German—
- (*a*) Benger, Pastoraltheologie.
- (*b*) Amberger, Pastoraltheologie.
- (*c*) Renninger, Pastoraltheologie.
- (*d*) *Schuech, Pastoraltheologie.
- (*e*) Melcher, Pastorationsbriefe.
- (*f*) Jais, Handbuch des Seelsorgers.
- (*g*) Kerschbaumer, Pater familias.
- (*h*) Gassner, Handbuch der Pastoral.

*The first part of Schüch's book has been translated into English by Rev. Lübberman under the title "The Priest in the Pulpit."

(*i*) Pruner, Lehrbuch der Pastoraltheologie.
(*k*) Krieg, Wissenschaft der Seelenleitung.

C. In Latin—
(*a*) St. Augustinus, De Catechizandis Rudibus.
(*b*) St. Gregorius Mag., Regula Pastoralis.
(*c*) St. Chrysostomus, Sex Libri De Sacerdotio.
(*d*) St. Bernardus, De Vita et Moribus Clericorum.
(*e*) Catechismus Romanus.
(*f*) Instructio Pastoralis Eystettensis.
(*g*) Schneider, Lectiones Quotidianæ.

Also a number of theological periodicals and magazines in our day make it their specialty to treat of practical questions bearing directly on the sacred ministry. It may suffice to mention a few, viz:

A. In English—
(*a*) "The American Ecclesiastical Review," a monthly published in New York, 3 East Fourteenth street.
(*b*) "The Irish Ecclesiastical Record," a monthly published in Dublin, Ireland.

B. In German—
(*a*) "Theologisch Praktische Quartalschrift," published in Linz, Austria.
(*b*) "Der Katholische Seelsorger," a monthly published by Schoeningh in Paderborn, Germany.
(*c*) "Pastoralblatt," a monthly published by B. Herder in St. Louis.
(*d*) "Pastoralblatt" a monthly published in Muenster, Germany.

C. In Latin—
(*a*) "Analecta Ecclesiastica," a monthly published in Rome, Italy.
(*b*) "Acta Sanctæ Sedis," a monthly published in Rome, Italy.

D. In French—

"Nouvelle Revue Theologique," a monthly published in Tournay, Belgium.

N. B.—Every priest should subscribe for at least one, and if possible for more than one, of these or similar periodicals, so as to keep in touch with current theological literature, and to know the latest laws and decisions. They may be obtained either directly from the publisher, or through any Catholic book-seller.

3. Division of the matter:

The God-man, Jesus, to whom all power has been given in Heaven and on earth, held, and still holds, a three-fold office: the office of a priest, the office of a teacher, and the office of a ruler. Relying on this triple order, we may also divide our matter into three sections. In the first section we shall explain the pastoral duties which are imposed by the priesthood proper, viz; the administration of the sacraments, the celebration of Mass, etc. In the second section we shall investigate the duties incumbent upon a pastor as teacher, viz; preaching and catechising. The third section will be devoted to the government of parishes, viz; the organization of congregations, the management of schools and societies, building of churches, etc.

PASTORAL THEOLOGY.

SECTION I.

The Sacraments.

PART I.

THE SACRAMENTS IN GENERAL.

4. The Sacraments are not simply religious rites, but efficacious signs, by which God directly infuses his grace. They work indeed "ex opere operato," but by means of a human action, which action, performed by a priest, assumes at once a sort of divine character. Christ said: "Pater meus operatur et ego operor"; and thus a priest may also justly say, "Christus operatur et ego operor." Here lies the secret of the priestly dignity, which surpasses that of kings and monarchs. For the valid administration of the sacraments, the sacerdotal character suffices, but for the worthy performance of them, the priest must be in the state of grace. Woe to him who, whilst his conscience accuses him of a mortal sin, which has not been blotted out through sincere penance and contrition, dares to perform that sacramental action so eminently divine. To prevent such a terrible sacrilege, and to protect the virtue of her ministers in general, the Church has enacted divers laws of the strictest kind, viz: the law of celibacy; the law of excommunication inflicted upon "absolventes complicem" or "solicitantes in confessione," etc. Above all a priest is urged and commanded never to ascend the

altar, to celebrate Mass "in statu peccati mortalis," he must first go to confession. Only an absolute necessity, a real "inopia confessarii" will excuse him, provided that his heart is penetrated with a true and perfect contrition, and that he will seek a confessor at his earliest opportunity. A priest who has charge of souls, and who therefore may be called upon at almost any time to administer a sacrament, cannot be too careful in preserving his own soul always in the state of grace. One of the best means to do this is the weekly, or at least fortnightly, confession.

5. The worthy and proper administration of the sacraments, however, requires something more, viz; the observance of the rubrics. The rubrics are wise laws issued by the Church, to insure both a valid and a becoming accomplishment of the effect desired, according to the nature of each sacrament. "Firmiter tenendum est," says St. Thomas, "quod ordinationes ecclesiæ dirigantur secundum sapientiam Christi et propter hoc certum esse debet ritus quos ecclesia observat in sacramentis, esse convenientes." In and through the sacraments, the supernatural life of the mystical body of Christ is flowing as through so many channels, so that it would be a great neglect on the part of the Church to leave their mode of administration in the hands of the individual priest. Ecclesiastical authority has determined minutely the rites and ceremonies to be followed. No doubt, the Holy Ghost, who rules and governs the Spouse of Christ, lends his inspiration to those whose duty it is to frame the laws of sacred liturgy. No priest, therefore, should ever attempt to put aside these laws, and substitute for the rubrics of the Church his own private notions. Lest this happen, every one should study well beforehand the rites of the sacrament which he is about to administer, and also read annually, at least once, the whole ritual and the rubrics of the missal. Besides, it is an act of charity to remind a brother priest of faults and mistakes in the sacred func-

tions, provided this be done with caution, prudence, and in a friendly way. The eyes of all, Catholics and oftentimes non-Catholics, are upon the priest officiating publicly at the altar. The Council of Baltimore therefore exhorts priests to be careful in their whole bearing. "Dum sacramenta ministrant verba distincte et articulatim pronuntientur, incessus, vultus, corporis motus, vocis modulatio rei sanctissimae, quae agitur, conscientiam exprimant et fideles ad firmam fidem devotionemque intimam excitent. Praeterea pro viribus et rerum adjunctis curent sacerdotes ut nitida et decora sint quae ad sacramentorum dispensationem requiruntur." This last remark is not superfluous. Many fail in this regard, and scandalize good people. No parish or mission is so poor that it cannot keep the most necessary articles for divine worship in a proper condition. A vestry-room in which there is neither order nor cleanliness is a disgrace to a pastor, and at once betrays his lack of faith and devotion.

6. Not only the priest who confers a sacrament, but also the faithful who receive it, should avoid everything which is not in keeping with its sacred character. The priest, as the minister of the sacraments and the custodian of the sanctuary, however, must bear in mind the warning of Holy Writ, "Nolite dare sanctum canibus neque mittatis margaritas vestras ante porcos, ne forte conculcent eas pedibus suis et conversi disrumpant vos." The rules taught in moral theology must not be ignored. The people should be well instructed as to what they ought to do in order to receive a sacrament worthily, because not unfrequently they know very little about this matter. Especially the requisites for the great Sacrament of Reconciliation, the Sacrament of Penance—such as contrition, the avoiding of occasions of sin, a firm resolution, etc., cannot be explained and inculcated too often.

7. If you wish to reform a parish and bring your flock to the practice of virtue, you must get them used to

a frequent reception of the Sacraments. It may sometimes be hard to effect a change in the minds of the multitude, and may require a great deal of patience on the part of the pastor, but this is no reason why he should feel discouraged. The ordinary course of things is slow, but steady growth will meet with success in the end. Let the ignorance, indifference, or malice of the people, be ever so appalling, a zealous priest will not allow his zeal to abate, but will find means and ways apt to induce his flock to a frequent and worthy reception of the sacraments. Among the means tending to bring about this result may be mentioned public sermons, which in a detailed manner explain the importance and value of the sacraments; private exhortations given to individual persons in the confessional, especially during the Easter season; the establishment of societies; the solemn celebration of certain feasts, in particular the feast of the Patron Saint; last, but not least, the Forty Hours' Adoration.

8. A priest who has charge of souls, either as pastor or as assistant, must be ready to confer a sacrament upon any member of his flock, whenever there is a reasonable demand for it. A parent refusing food to his hungry children is charged with criminal cruelty. Is the crime of a priest withholding unjustly that great spiritual food, the sacraments, from a soul languishing for them, less abominable? We grant that sometimes parties ask too much; for instance, scrupulous persons desiring to go to confession again and again under vain pretexts, or persons who are but slightly sick, begging to be anointed. In the following cases, however, a priest cannot deny, or even postpone, his services without grave fault: 1, when called to a person who is in danger of death; 2, when there is fear that one may lose his life or become unconscious before he is able to make his confession; 3, if one wishes to fulfill a commandment of the Church, viz: at the Paschal season; 4, when a person is subject to severe

temptations, which he may overcome only through an immediate reception of the sacraments; 5, when one is in a state of mortal sin which, if not removed at once, may lead to dire results; 6, when there is a special feast, and one intends to receive Holy Communion out of devotion for the Mystery or Saint of the feast; 7, when a person wishes to gain an indulgence, in particular that of a jubilee. No matter what personal sacrifice is to be made, in these and similar cases a priest should not show any unwillingness or reluctance, because it is liable to create scandal. Far worse, however, would it be to refuse the sacraments on account of the inability of the persons asking them to offer the usual "jura stolae." These fees, or perquisites, are but a voluntary gift, wherefore the Fathers of the Council of Baltimore justly remark: "Edicimus ne quid pro sacramentorum administratione exigere, petere, aut pascisci quisquam audeat. Ea vero quae pietatis studio post collatum baptisma vel matrimonium, eleemosynae nomine a fidelibus sponte offeruntur sacerdos si velit, accipiat."

9. A priest having charge of a parish is obliged by law, both divine and ecclesiastical, to stay at home, lest his parishioners be left without spiritual aid at a time when they stand in particular need of it. The Council of Trent (sessio VI. de. ref. c. II.) says: "Episcopis inferiores quaevis beneficia ecclesiastica personalem residentiam exigentia obtinentes, ab eorum ordinariis opportunis juris remediis residere cogantur, nullaque privilegia seu indulta perpetua de non residendo aut de fructibus in absentia percipiendis suffragentur." Of course, this duty of residence must be understood in a moral sense. Thus, a priest may absent himself for a short time, but he must then make provision for all emergencies. If he is absent for one day, he must leave word as to his whereabouts; if for several days, he must have a substitute, who may be a neighboring priest; if for a week, and over Sunday, a

special substitute must be appointed, and also permission obtained from the ordinary. A priest being absent during a considerable time of the year, is not entitled to his entire salary, but only pro rata. Residence is two-fold, *residentia materialis* and *residentia formalis*. The former means simply to be physically present; the latter implies that a pastor works for his flock, and even does the principal work if he has an assistant. This "residentia formalis" is understood by the law. Far from shutting himself up as a hermit in his cell, a parish priest must keep in contact with his people, study their ways and habits, have an eye upon their spiritual wants, and be freely accessible to them in all their needs. Not the extraordinary work outside of his parish, but the ordinary labor for those over whom the bishop has set him as ruler, is what a priest must have at heart.

PART II.

The Sacraments in Particular.

CHAPTER I.

THE SACRAMENT OF BAPTISM.

Article I.—The Subject of Baptism.

10. Who may be and should be baptized? It is a Catholic dogma of faith, that Baptism is a sacrament absolutely necessary for salvation, and this "de necessitate medii," in order to be cleansed from original sin, with which every man at his entrance into this world is infected. Catholic parents, therefore, have the duty to bring their new-born infants to the church, that they may be baptized as soon as possible after their birth. It makes no difference whether the child is sick and feeble, or healthy and robust, because all babes are of a very tender constitution, and which, by a slight attack of sickness might succumb to death; but if they die without the great Sacrament of regeneration, they most certainly will be excluded from Heaven. Under ordinary circumstances, therefore, parents should present their offspring for Baptism not later than about one week or two after birth. An allowance must certainly be made in this country for districts, where parties live at quite a distance from the church or station, so that it is almost impossible, especially during the winter season, to bring the children immediately. Real negligence, however, deserves a severe reprimand. Occasionally in his sermons, and also in the in-

structions given to bridal couples before their marriage, a pastor ought to call the attention of the people to this point, and show the importance of the obligation.

11. Great care must be taken with a fetus in case of immature birth, miscarriage, etc., or with a fetus which is alive in the mother's womb, after the mother herself has died. This *foetus humanus* is in possession of a human soul, which, if not duly baptized, will be lost forever. Careless and ignorant as people are, they often throw the fetus away and let it perish. Therefore, in such emergencies, a skillful surgeon ought to be sent for at once. The blood that has issued from the mother's womb must be examined closely because the fetus is sometimes very small, being only an inch or two long. If the pregnant woman be dead, the child should be extracted by a post-mortem operation. As long as there is no sure sign of death, it ought to be baptized, at least conditionally. If possible, the priest himself must attend to it; otherwise it may be done by the surgeon or mid-wife, provided they be Catholics and understand well the mode of Baptism. A small fetus ought to be baptized by immersion, after the capsule in which it is enclosed has been opened. All the points here mentioned, delicate as the matter may seem, must be well explained to those whose duty it is to look after these things. A priest having a pastoral charge would load his conscience with guilt, if he were to leave his people in total ignorance of such matters. In due time and season, with circumspection and discretion, the proper information must be given to those whom it concerns, *i. e.*, mothers, mid-wives, physicians, etc. Cases of the kind mentioned are apt to occur with young, newly married women who, within a few months after their marriage contract a fatal disease. A miscarriage or the death of the mother, although it deprives the child of the life of the body, should not deprive it of the life of the soul. "Quot foetus abortivos ex ignorantia obstetricum et matrum excipit latrina,

quorum anima, si baptismo non fraudaretur, Deum in aeternum videret, et corpus, licet informe, esset decentius tumulandum. Sed quibus potissimum sub gravi culpa competit hanc repellere ignorantiam? nonne parochis?" (Roncaglia.)

12. A priest may feel somewhat puzzled as to what he ought to do when infants are offered for Baptism, whose future Catholic education is doubtful. May they be baptized, or is it proper to withhold Baptism from them? To answer the question, we must distinguish, viz; either such an infant is in imminent danger of death or not. In the first case, Baptism ought to be conferred by all means, because the child has a right to it, as without Baptism it will be lost. The consent of the parents is not required, although it is advisable to obtain it. If a priest can easily get access to non-Catholic families he should give Baptism to a dying infant himself, otherwise he may induce Catholic lay people, especially women, to confer private Baptism. Prudence, however, is necessary in such matters in order that odious remarks and scandal may be avoided.

If a child is in no imminent danger of death, the following rules ought to be followed:

a. If both parents are non-Catholics, a child of theirs cannot be justly baptized by a Catholic priest, except they give their consent and also promise to have the child raised a Catholic, which promise must be sufficiently warranted (by a Catholic sponsor, etc.).

b. If both parents are, or, rather, should be, Catholics, but through malice object to the Baptism of their offspring, Baptism should be withheld.

c. If one of the parents (Catholic or not) object, the other being satisfied, the child ought to be baptized, as long as there is reasonable hope that it will remain a Catholic.

d. If one of the parents is a negligent Catholic, the

other an infidel or Protestant, caution is necessary. However, as long as the Catholic party, on his own account, desires to have the child baptized and makes arrangements to secure a Catholic education, for instance, by appointing a good Catholic as sponsor, it is hardly right to refuse Baptism. If no arrangements are made, or no guarantees are given, it will be better to wait, at least if the negligent Catholic parent himself has not yet made a request to have the child baptized, because then it is almost certain that the child will not remain a Catholic.

c. If non-Catholic children who have reached the age of discretion themselves ask for Baptism, all circumstances must be well weighed, viz; their age, motive, home surroundings, etc., but if there is good reason to hope that they will persevere, they must be admitted, for objection made by the parents cannot form an obstacle.

13. Whilst the Baptism of infants must be hastened, it is different with adult persons. The Church insists that they shall not be baptized until they have been well tried and thoroughly instructed in Catholic faith, morals, and discipline, so as to leave no reasonable doubt whatever about their good intentions and determination to persevere. In the early ages of Christianity the discipline of the Church was very strict. Those wishing to join the body of the faithful had to submit to a regular catechumenate, which lasted several months and even years. This ancient form of the catechumenate has been abolished, yet it is a great abuse to admit one to the membership of Christ and into His fold, before he knows the obligations he assumes. Just mark the words of the Roman Ritual: "Debet prius secundum apostolicam regulam in christiana fide ac sanctis moribus diligenter instrui, et per aliquot dies in operibus pietatis exerceri ejusque voluntas et propositum saepius explorari et nonnisi sciens et volens probeque instructus baptizari."

14. The first thing to be done with converts, who ask

to be admitted into the Catholic Church, is to examine their intention and to see what object they have in view. Not all that present themselves are actuated by the right motive. Thus, for instance, people may desire to become Catholics in order to get some temporal support, or the patronage of Catholics in business or politics; others, perhaps, intend to marry a Catholic, and, simply to please their betrothed, they are ready to go through the formality, as they say, of joining the Catholic Church. It is self-evident that such motives must be utterly rejected. The only justifiable motive is the salvation of one's own soul. Those who are not well disposed, but feel induced by temporal interests, ought to be dismissed, because they would certainly become apostates soon after their baptism. However, it is not necessary to send them off at once. A trial should be given to everyone who comes to see a Catholic priest with the intention of conversion. It may happen that those who through ignorance deemed the whole matter a mere formality, afterward begin to think about it with a more serious mind, and thus gradually become well disposed.

15. What instructions must adults receive before they can be admitted to Baptism? Except in case of death, when a short explanation of the principal dogmas and moral precepts may be sufficient, converts, under ordinary circumstances, must learn the whole catechism, —and this not hurriedly and superficially within a few days, but carefully, even if it should take weeks and months. Special attention ought to be given to the chapter which treats on the Church, and such points as appear to them more difficult, so that all doubts in matters of faith are cleared away. Besides, these converts must get used to practical Catholic life—such as going to Mass on Sundays, abstaining from meat on Fridays, fasting, prayer, etc. Not before they feel themselves perfectly at home in the Catholic Church should they be received as

full members. Protestants, therefore, wishing to join the Church on the occasion of a mission, as is frequently the case, must not, after a short instruction, be baptized at once by the missionary fathers. The excitement under which they have lived during the mission will soon die out, and they will fall away again. The missionaries to whom such appeals are made, should send the applicants to the local clergy and leave the whole matter in their hands. The priest himself, then, who resides in the place, and has a chance to observe people in their ordinary ways of life, ought to assume the task of instructing the converts. We say the priest himself, for the work belongs to his personal charge. He cannot well entrust others with it. Burdensome as the affair may appear, yet a priest will find consolation in the thought that he is doing a truly apostolic work, literally fulfilling the command of Christ, "Docete omnes gentes," etc.

16. The mode of instruction, of course, will vary according to the disposition, age, standing, etc., of the catechumen. Educated people must be treated differently from those who are of the common and ordinary class, but all must be received with kindness, love and patience. To those who are able to read well, or who are versed in literature, you may give besides the catechism also some suitable controversial books.

17. In dealing with a married person, the priest should carefully examine the validity of his marriage. People here in the United States frequently get divorced or marry those who previously got divorced from others. If such or another "impedimentum dirimens" exists, from which dispensation cannot be obtained, the party, as a rule, must be informed, even if that should keep him from the Church. Again, an investigation ought to be made concerning those secret societies which come under ecclesiastical ban. If the person should happen to be a member of such a society, he must be urged to give up that membership before Baptism.

18. It happens sometimes that children born of Catholic parents or the offspring of mixed marriages, are left without Baptism simply through the carelessness or ignorance of their father or mother. When they have come to the age of reason, they cannot be baptized before they have first been instructed and have expressed their own will to receive Baptism. This instruction, however, need not to be so extensive at once as with adult persons, at least if they will be sent afterward to a Catholic parochial school, or a catechetical class for the young. It is not out of place, either, to add right here a short monitum of practical importance. Whenever a priest has to deal with a female catechumen, especially a young lady, he must be exceedingly prudent and careful as to his own reputation. Such a person should not come to the priest's house for instruction except in company with a good Catholic woman.

19. The instruction of catechumens being over, they must be formally received into the Church. Those who come from another denomination, in which they were baptized, ought to make a profession of faith, as laid down in the ritual; thereupon they must be absolved from heresy and all censures. This absolution takes place *in foro externo,* and for it, in some dioceses, a priest will need special faculties. Finally they are baptized conditionally and make a general confession, at the end of which they are absolved from all sin, again *sub conditione.* Persons who unquestionably were never baptized before, receive only Baptism without any other formality, although a sort of confession, not sacramental however, may be requested ahead of it in order to detect certain obligations, for instance of restitution, or to offer advice, for example with regard to the avoiding of proximate occasions, the extirpation of evil habits, the combating of temptations, etc. The rule to-day is to almost invariably baptize again those who come from a Protestant sect, because

there is just ground to doubt the validity of their former baptism. Still, some investigation should be made in each case, lest a priest become irregular by rebaptizing without sufficient reason.

Article II.—The Minister of Baptism.

20. The minister of Baptism is three-fold, the ordinany, the extraordinary, and the minister by necessity. The ordinary minister of Baptism is the bishop for his whole diocese, and the parish priest or rector of a mission for the district assigned to him, for to baptize is a parochial function in a strict sense. The parish priest, however, is the one in whose parish the parents of the child have a domicile or, in the case of adults, in whose parish these adults have such domicile. A priest who baptizes a person, child or adult, that does not come under his jurisdiction, is guilty of a grave fault, except he has reason to presume that the parochus proprius is satisfied. This applies also to our country, although we have no parishes in a strict canonical sense. The Second Council of Baltimore says on this point: "Hinc gravissima reprehensione digni sunt sacerdotes, qui infantes ab aliena sive paroecia sive diocesi sibi oblatos temere baptizant, quum facile a proprio pastore baptizari potuissent. Abusum hunc iterum damnamus ac prohibemus." (Conc. no. 227.) The limits assigned by the bishop in dividing congregations must not be overstepped. Adults and infants who are regular inmates of orphan-houses, hospitals, and similar institutions, that have a resident priest as chaplain, may, if the bishop has given quasi-parochial jurisdiction to such chaplain, be baptized by the latter and in their own house or chapel.

21. The extraordinary minister of Baptism is the deacon. We say the extraordinary, because he is not allowed to confer Baptism unless he has been commissioned by the bishop or the parish priest. Such commission,

however, cannot be granted except in a case of grave necessity, for instance, if the rector of the congregation is sick, if he is detained by urgent work, and if the parties cannot wait or be expected to come back soon. A deacon who has been duly commissioned may baptize solemnly, viz; with all the ceremonies as found in the Ritual.

22. In the absence of the ordinary and extraordinary minister (bishop, priest, deacon), any person, Catholic or non-Catholic, male or female, may baptize privately those who are in imminent danger of death. If the priest, however, after having received notice, could hurry to the place where the dying person lives and get there in time, he ought to do so. Parents must not baptize their own infants if they can get somebody else to do so, otherwise they lose their right *ad debitum conjugale.* It is but proper and just to remind the people once in awhile, on the obligation of conferring private Baptism in urgent cases of necessity, and also to teach the right mode of baptizing. In particular should those persons be well instructed by the pastor, whose very profession may compel them to confer now and then private Baptism, i. e. mid-wives, nurses, physicians. "Curent sacerdotes ut omnes fideles praesertim medici, nutrices, et obstetrices privati baptismi conferendi modum rite calleant." (Conc. Baltim. II. n. 228.)

Article III.—Baptismal Requisites.

23. It is of importance that in a sacrament absolutely necessary for salvation, nothing be omitted which is required for its validity, *jure divino.* The matter and form must be those which the God-man Jesus himself has established. However, in solemn Baptism those laws or rubrics must be well observed which the Church, guided by the wisdom of the Holy Ghost, has introduced, and which the Roman Ritual, the only Ritual approved for this country, contains. "Cæremonias, quæ in baptismo

administrando ad majorem pompam ac solemnitatem faciunt, Ecclesia sapienti consilio invenit ac magno semper in honore habuit. Hinc, eas in solemni quem vocant baptismo omittere, resecare, mutilare, præpostero ordine adhibere aut in alias immutare nefas est." (Conc. Baltim. II. n. 235.)

24. The *materia valida remota* is natural water, such as rain water, water found in rivers, wells, ponds, lakes, etc., the *materia proxima* is the ablution with water; we say the ablution for the recipient of the Sacrament must actually be washed, either as to the whole body, by immersion, or on the head alone, by infusion. If the water does not touch the head, but an inferior part, viz; the breast, feet, etc., or if it does not touch the skin, or finally if but a few drops of water fall on the head, so that the procedure could not be called ablution, the sacramental effect would at least become doubtful. At the same time, whilst the water is being applied, the form must be pronounced exactly in this way: "Ego te baptizo in nomine Patris et Filii et Spiritus Sancti." Whenever this form is expressed in the vernacular, care must be taken not to use words or versions which would render the effect questionable. Thus in the English idiom, the pronoun "I" is absolutely necessary. The words "I christen" should not be used instead of "I baptize." Finally, the person who baptizes must have the intention of performing a sacramental action, or as theologians express it, "intentio faciendi, quod facit Ecclesia." Lay people, however, who seriously desire to confer private Baptism, need not trouble themselves about the proper intention, because their very action is a proof and guarantee of that intention.

25. Whenever solemn Baptism is administered, the water used must have been consecrated. This consecration or blessing ought to take place twice a year, on Holy Saturday, and on the Vigil of Pentecost. The custom formerly prevailing in this country to bless the baptismal

water only once a year, on the Eve of Easter, has been condemned as an abuse. S. R. C. interrogata de consuetudine, etc., respondet: "Parochus fontem baptismalem bis in anno, sabbatis nimirum diebus Paschae et Pentecostes benedicere debere et consuetudinem in contrarium velut abusum et rubricis contrariam esse eliminandam." The water, after it has been blessed, should be kept within the church, and in a baptismal font. This font may be made of any material, but the bowl which contains the water must be impervious and hard. There should indeed be two bowls, one to preserve the water, the other to receive the ablution after Baptism. Where only one bowl is had, the water flowing from the child's head must be caught in some clean vessel, and be poured into the sacrarium afterward, but not repoured into the font. The place where the font is put should be somewhat conspicuous and not in the sacristy or in a dark corner below the staircase. It is proper to have a small railing around it, in order to keep the whole compartment clean and neat. Stubs of candles, stray matches, dirty pieces of linen lying about make a bad impression. The font itself, thus the rubrics prescribe, must always be well closed and locked, except when in actual use. The key must be kept by the rector in the same way as the tabernacle key. If the baptismal water should give out or become unfit during the year, it must be renewed at once, and the priest is directed to use the long formula specially set apart for this case in the Ritual. The Roman Ritual has also a very short formula for the blessing of baptismal water, granted as a special privilege to missionaries. This short formula, however, cannot be used except in urgent cases. In out-missions which have no resident priest, the baptismal water should be procured from the church at which the pastor resides, and a sufficient quantity should always be kept there either in a font or at least in a well-closed jar. When it is kept in a jar, the vessel must be removed

to a warm place during the winter season, lest the water freeze and break it. Should a priest ever give private Baptism, in a case or urgent need and outside the church, then he may use either consecrated water or common water which has not been blessed. Laics and clerics in orders inferior to deaconship are not allowed to use any water that has been consecrated.

26. The holy oils used in solemn Baptism are the oleum catechumenorum and chrism. Both oils must be blessed by the bishop on the preceding Holy Thursday. It is a grave abuse to take the old oils if new once can be obtained. Every pastor should procure them in time at the cathedral or at the place assigned for their distribution. They are needed on Holy Saturday for the blessing of the water. Should it be impossible to obtain them on that day, then the blessing of the baptismal water must not be omitted, but be performed with the old oils and the new oils taken for the blessing on the Vigil of Pentecost. The oils must be preserved in vessels especially made for that purpose, either of gold or silver, or perhaps even of tin, aluminum, etc.; at any rate not of a oxidable material. Letters ought to be placed on the outside of these vessels to prevent mistakes which may render the sacrament doubtful. The proper place in which to put such vessels is the church, either near the altar, in the sanctuary, or in the sacristy. It is forbidden to place the holy oils in the tabernacle that actually contains the Sacred Host.

27. The salt blessed for Baptism should be fine or powdered table salt, that will not be distasteful to the infant when put upon the tongue. Once blessed it cannot be used for any other purpose, not even "ad faciendam aquam benedictam," but it may be preserved for future baptisms. The salt with the baptismal utensils ought to be kept in a locked drawer or box near the font.

28. The other requisites for the administration of Baptism are the following: A vessel in the form of a

shell, made of metal to dip the water from the font and to pour it over the head of the person; a few pieces of cotton to wipe off the oil; a towel to wipe off the drops of water remaining on the head; two stoles, one purple, the other white; a white garment in the shape, for instance, of a handkerchief, but of linen, which is placed on the head after Baptism; a blessed candle to be given to the sponsors.

Article IV.—The Ceremonies of Solemn Baptism.

29. Solemn Baptism means Baptism conferred with all the ceremonies which the Church has introduced, according to the formula found in the Ritual. These ceremonies have been added in order to lend a greater splendor to the rite, and to make a deeper impression on the faithful. They have a holy effect similar to the Sacrament itself, however not *ex opere operato* but *ex opere operantis,* just like the other sacramentals. There is a mystical meaning in them; they symbolize the graces imparted. Leaving aside a full explanation of them, such as may be found in liturgical authors, we shall dwell only on those practical points which our discipline, viz; pastoral theology, calls for. Thus:

30. It may be asked, where shall solemn Baptism be conferred? According to a strict ecclesiastical precept, solemn Baptism can be administered licitly only in the church and at the font. The Roman Ritual says: "Proprius baptismi administrandi locus est ecclesia, in qua sit fons baptismalis, vel certe baptisterium prope ecclesiam. Itaque necessitate excepta, in privatis locis nemo baptizari debet." St. Alphonsus has a note: "Mortale est, sine necessitate baptizare extra ecclesiam." In missionary countries, as ours partly yet is, the rule has been somewhat modified. Therefore, when with the permission of the bishop a priest offers the Holy Sacrifice of the Mass in a private house, he is eo ipso authorized to baptize solemnly on such an occasion, provided all the requisites for

solemn Baptism (i. e. blessed water, holy oils, etc.) are on hand. Again, if people live at a very long distance from any church (15, 20, or more miles) and if on account of bad roads, etc., it would be impossible for them to come to church with the new-born infant within a reasonable time (perhaps not for a whole season), a priest may go to the private house of the family, and there confer solemn Baptism. (cf. Conc. Baltim. II. n. 237.) Cases of the latter kind it seems are now, in most of our dioceses, quite rare. Finally, if through necessity, viz; danger of death, a priest administers private Baptism—he ought to add at once the three ceremonies following the ablution, namely, the anointing with chrism, the offering of the white garment and the lighted candle. All other ceremonies must then be omitted and supplied afterwards at the font, if the sick infant or adult person should survive.

31. For solemn Baptism sponsors are also required. One is sufficient; two may be chosen, but they must then be of a different sex and never more than two. Not every person is qualified to act as sponsor. The following are excluded from the office: (a) All infidels, heretics, apostates, or those who are excommunicated. (b) All who are known to be members of secret societies forbidden by the Church, such as Free Masons, Odd Fellows, etc. (c) All public sinners whose life is a scandal to others; for instance, those who live in an illegal marriage, etc. (d) Young persons who have not reached the age of puberty or who have not yet been confirmed. (e) Parents for their own children. (f) Religious of both sexes. Catholics who have not attended to their Easter duty may be admitted as sponsors, as long as the fact is not publicly known and they have not ceased to attend church altogether. The priest is obliged to inquire beforehand who the sponsors are, and whether they are such as the canons permit. "Parochus antequam ad baptizandum accedat,

ab iis ad quos spectat, exquirat diligenter, quem et quos susceptores seu patrinos elegerint, ne plures quam liceat aut indignos aut ineptos admittat." (Rituale Romanum.) Should there ever be a necessity of refusing a sponsor chosen by the parents for being unworthy or inept, it ought to be done with all kindness, as long at least as the people do not know any better. If one of the two sponsors is a good Catholic, you may let this one hold or touch the infant at the moment of Baptism, and allow the other to be present as a witness without telling him that he cannot act as sponsor. If only one is there, or if both are unfit, then request some good Catholic person (sexton, housekeeper, etc.) to hold the child, and let the sponsor chosen by the parents simply stand by. Thus all may be settled in an amicable way without causing any ill feeling. The sponsor must hold the child at the moment of ablution or at least lay his hand upon the infant's body. This physical touch alone will give him the title of *patrinus* or *matrina* in the canonical sense of the word. A spiritual relationship at once arises between the sponsor and the child and his parents which is an impediment to marriage. If the parents die or neglect to give the child a good Catholic education, the duty to do so falls to the lot of the godfather or godmother. The priest ought to put the sponsors in mind of this at the close of the baptismal rite before the parties are dismissed.

32. Before you commence to baptize, first make some inquiry, viz; Has the child received private baptism because of danger of death, and if so, by whom? If that Baptism is valid, you must only supply the ceremonies; if it is doubtful, as usual, it must be reiterated "sub conditione." Again, ask the parties whether they are of your parish. If not, kindly dismiss them, unless you have reason to presume that the *parochus proprius* is satisfied. Finally seek to obtain the name they intend to give the infant. The Roman Ritual justly remarks: "Sacerdos

curet, ne obscoena, fabulosa, aut ridicula vel inanium deorum vel impiorum, ethnicorum hominum nomina imponantur, sed potius quatenus fieri potest sanctorum quorum exemplis fideles ad pie vivendum excitentur et patrociniis protegantur." Names taken from heathen mythology, as for instance, Diana, Apollo, names of heresiarchs like Luther, Calvin, and even names of national heroes such as George Washington, Abraham Lincoln, Grover Cleveland, are improper for a Catholic child. Old Testament names, as Hiram, Solomon, Rebecca, are at least less becoming. There are plenty of Christian saints; why not choose a name from their number? Whenever people offer a name in a somewhat shortened or corrupted form, viz; Bob, Dick, Mollie, then baptize the child by the correct and full name, Robert, Richard, Mary.

33. The Roman Ritual has two distinct formulas of solemn Baptism; one for infants, another for adults. Only those that have not reached the age of reason should be baptized according to the "ordo baptismi parvulorum." All who have come to the years of discretion, as children of seven and sometimes even of six or five years, must be baptized according to the "ordo baptismi adultorum." Formerly the Holy See granted a special privilege to bishops and priests throughout the whole United States by which they were allowed to adopt the formula of infants also for the Baptism of adults. This universal privilege has been revoked since, but not unfrequently bishops obtain a privilege of that kind for their dioceses. Each priest therefore ought to consult the faculties granted to him by his Ordinary or the local statutes. The Fathers of the Second Provincial Council of St. Louis in 1858 requested to be allowed to use the formula of Baptism of infants for adults. This request was granted, it seems, for an unlimited time, and, as far as we know, has not been revoked. It was intended for the whole province, which then comprised several western states, viz; Mis-

souri, Tennessee, Illinois, Wisconsin, Minnesota, Iowa, Dakota, Kansas, Nebraska, New Mexico, and the Indian Territory; priests residing within this whole district may, therefore, yet make use of the privilege granted, until a formal annulment will take place. However, as the long formula is more solemn and more impressive, it is advisable rather to follow it if it can be done conveniently, at least as long as the adult person himself is satisfied, and when there is a concourse of people witnessing. Should the ceremonies have been omitted for one reason or another at the time when the Sacrament of Baptism was conferred, they must be supplied afterward, even though a long time has intervened. The formula for infants is used if the person was validly baptized in infancy and was raised a Catholic; if he was baptized in a Protestant sect, although validly when yet an infant, the formula for adults ought to be employed; the same should be done also when the baptism conferred in infancy is doubtful. The questions addressed to the sponsors, or with adult people to the adults themselves, must be put in Latin first, but it is permitted to repeat them in the vernacular according to an approved version, as, for instance, in our "Excerpta" or small edition of the Ritual. (cf. Sabetti Theol. Mor. n. 666.) Should there be more than one to be baptized, then the priest is allowed to say the prayers only once and "in numero plurali," but the Baptism itself, that is the ablution or pouring of the water on the head must be done separately with each one; likewise all unctions with the holy oil, the offering of the white garment and of the candle, the putting of the salt upon the tongue, and several other of the ceremonies must be applied "singula singulis."

34. The rector of a parish is bound to keep an exact account of all the Baptisms which take place in his church. This is necessary to prove the fact that Baptism has been conferred, and to trace the spiritual relation-

ship. The following items should be duly registered, viz.: The name of the infant, the name of the father, the maiden name of the mother, the names of the sponsors, the date of birth, the date of Baptism, the name of the priest who performed the rite. If the child is of illegitimate birth, this circumstance must be inserted. If the child received private Baptism validly, and only the ceremonies were supplied, the name of the person who administered private Baptism must be added. The proper language in which to make the entries is the Latin, not the vernacular. The books ought to be preserved carefully and in a safe place. When a priest has to attend several missions each having a church where Baptisms are conferred, he ought to have a separate register for every mission.

35. In connection with Baptism we may add a few words about that special blessing given to mothers after the birth of an infant, the so-called churching. The Second Council of Baltimore says: "Pium illum ritum ac morem, qui apud christianas mulieres a partu recentes dudum invaluit, a nostris vero persaepe negligitur, ascendendi ad ecclesiam ad gratias agendas et benedictionem petendam commendent animarum pastores ejusque originem et causas data occasione explicent." Though it is not a matter of strict obligation, but only of counsel, still no Catholic mother should neglect this blessing or sacramental. Her first walk, indeed, after she has recovered from the usual sickness accompanying child-bearing, should be to the church to thank God and implore His help in the education of the newborn child. This blessing cannot be given to a mother of an illegitimate child, and not outside of the church, except in a house in which, with the Ordinary's permission, Mass is said.

CHAPTER II.

THE SACRAMENT OF CONFIRMATION.

36. It is a dogma of Catholic faith, that Confirmation is a Sacrament instituted by Christ Jesus. The special object of this Sacrament is to strengthen the soul previously baptized, that it may offer a more powerful resistance to the various assaults with which faith and virtue meet as long as we live in this world, the spirit of the world and the spirit of Christ being diametrically opposed to each other. The Catechismus Romanus says: "Sed ab eo nomen rei impositum est quod hujus sacramenti virtute Deus in nobis id confirmat, quod baptismo operari coepit hominesque ad christianae soliditatis perfectionem adducit." By Baptism one becomes a member of Christ, the confirmed is called a soldier of Christ; the former is obliged to work out his own salvation, the latter shall also contribute, as far as it is in his power, to propagate God's kingdom, or at least endeavor to be an ornament to the Church, and win for her the esteem and favor of those not in her fold. St. Thomas expresses the same thought: "In baptismo accipit homo potestatem ad ea agenda, quae ad propriam pertinent salutem, prout secundum seipsum vivit, sed in confirmatione accipit homo potestatem ad agendum ea, quae pertinent ad pugnam spiritualem contra hostes fidei."

37. Is Confirmation necessary for salvation? It is not necessary "necessitate medii." Without it, a person could obtain eternal beatitude, yet its absence would always constitute a notable defect even in heaven. Moreover, people who are of the required age, are bound by a positive commandment, both divine and ecclesiastical, to receive this Sacrament when they have an opportunity. Benedict XIV., in his *Institutiones*, remarks: "Certum est adulta jam ætate homines vel in re vel saltem in voto debere necessitate præcepti confirmari, quod etiam inter

Dei præcepta annumeratur aut cum bellum contra fideles infertur vel cum dæmonis fraude de religione anxii solicitique graviter jactamur vel tandem quum in ultimum vitæ discrimen adducimur. Tunc autem ecclesiæ præceptum dicitur, cum quis rationis usu præditus si episcopus hujus sacramenti minister præsto sit nulla legitima causa ad illud suscipiendum impediatur. Itaque ferme universe theologi sentiunt et eos gravi labe inquinari testantur, qui ob contemptum vel oscitantem socordiam animam istius sacramenti gratia muniri prætermittant." Especially in our days and in our country this Sacrament is greatly needed, because the dangers threatening faith and virtue are constantly increasing. We are at present in a condition similar to, if not worse, than that in which the early Christians were in the days of the Apostles; and we know from Holy Scripture how eager and careful they were not to omit this great Sacrament of the Holy Ghost. It is, therefore, the duty of all pastors of souls to watch, lest any of those committed to their charge be left without Confirmation. In some dioceses the bishop himself is wont to appoint the places where, and the time when, he will confirm, in others he leaves it to the local parish priests to invite him when they are ready. In the latter case the priest himself is charged not to wait too long. As a rule Confirmation should take place in small congregations every third year, in large parishes every second year, and, if they are very large, every year. The pastor must admonish all parents to send their children; and also announce that, if there be any amongst the older people who, perchance, may not have been confirmed, they should present themselves. Sometimes these people feel ashamed to do so; it is the priest's duty to see them personally, and urge them in every way possible to procure for themselves the grace of the Sacrament.

38. Though, strictly speaking, Confirmation may be received by any one validly baptized, including infants,

still custom in this country requires that only those be offered who have been admitted to First Communion. Never should a child of less than seven years be presented. "Statuimus confirmationis sacramentum administrandum esse nemini minori septennio, nisi ob peculiares rationes, v. g. in mortis periculo." (Conc. Baltim. II. n. 252.) The confirmandi must prepare themselves well beforehand. They ought to go to confession and if possible, receive Holy Communion in the morning, because the Sacrament of Confirmation is a "sacramentum vivorum," and must be administered only to those who are in the state of grace.

39. Besides this immediate preparation, a remote preparation is also required. The candidates must be versed in Christian doctrine. They should know the whole catechism, and the principal parts of Bible history. Bishops in this country frequently examine the young people themselves, at least in congregations that are small, and where there is no possibility of having a thorough and good parochial school education. When Confirmation is given to children not long after their First Communion, it may be enough to review in a few lessons the matter treated before and dwell upon a more exhaustive explanation of those points which concern the Sacrament of Confirmation in particular. With adults and especially old people you ought to be quite lenient, particularly if they are of the illiterate class. Just see that they know the principal dogmas and moral precepts, the ordinary prayers and the substance of the doctrine bearing on the Sacrament they are about to receive.

40. For Confirmation sponsors also are required. Only a practical Catholic who has been confirmed himself may be chosen for this office. Parents cannot act as sponsors for their children, nor husbands for their wives, nor *vice versa*. The sponsor must be of the same sex as the candidate. The rule is, that only one sponsor be chosen,

and that each confirmandus have his own separate sponsor. In some dioceses, however, it is customary to have one or two persons act as sponsors for the whole class, a man for the male, and a woman for the female department. This custom is rather *contra rubricas,* but as long as the bishop is satisfied with the arrangement, a priest may follow such custom. However, the two then chosen must be both old persons, because they contract a spiritual relationship with the confirmandi and their parents, which, if the sponsors are young, might lead to serious embarrassment. The confirmandi should have a card or ticket on which their own full name and the name of the sponsor are written in distinct letters. This card they ought to hold in their hands when they kneel at the railing or throne. The priest assisting will gather up the cards, and a record of the names with other data ought to be kept either in a special book or in the baptismal register.

Note—The day on which the Sacrament of Confirmation is administered is a festival day for the whole congregation. Not only the candidates, but also the rest of the people attending the service in church should wear their holiday attire. The bishop, upon his arrival, should be received with external pomp (viz; societies turning out in regalia with flags and banners), as is due to his rank. The local pastor ought to see that arrangements to this effect be made in time, and also in his own house he should make things as comfortable for the bishop as circumstances permit.

CHAPTER III.

THE HOLY EUCHARIST.

Article I.—General Remarks.

41. The Holy Eucharist constitutes the very centre of Catholic Liturgy. It is, as it were, the focus, in which the rays of public and private worship meet, and from

which all devotion amongst the faithful receives its life and power, its odor and sweetness. Without the eucharistic Sacrifice we should have no priesthood, no real or true religion, such as God demands. By religion man is lifted up to God, and God lowers Himself down to man; a sacred bond between the Creator and the creature is thus formed. Do you wish to have an apt symbol of this mystical union, a means which at once ties the human heart and soul to the Heart of the Lord and Father in heaven? You cannot find a better one than the Eucharist. This Holy of Holies is both a Sacrifice and a Sacrament. As a Sacrifice it is the gift which we offer the Blessed Trinity, as a Sacrament it is that fountain of grace which the goodness and mercy of the Most High allows to flow upon us in great abundance, that we may participate in that love which is the very essence of the Deity, and which reigns supremely between the Father, the Son and the Holy Ghost. The other Sacraments, compared to the Eucharist, are but lesser channels of grace; in the Eucharist we have the very life-spring of grace. In it a Christian soul may have its thirst for divine things fully quenched; its hunger for spiritual manna completely satiated. "Whoever drinketh of this water," Jesus said to the Samaritan woman, "shall thirst again; but he that shall drink of the water that I shall give him, shall not thirst forever."

42. There is yet another striking difference between the Eucharist and the rest of the Sacraments, to which the Fathers of the Council of Trent refer: "Reliqua sacramenta tunc primum sanctificandi vim habent, quum quis iis utitur, at in Eucharistia sanctitatis auctor ante usum est." In Baptism, for instance, there is no sacramental existence except at the moment when the matter and form are applied, viz; when the water is poured on a person's head and the words "Ego te baptizo, etc." are spoken. Not so in the Holy Eucharist. Far from being but a transitory

action, the words of consecration constitute a permanent "Numen Divinum." Our Lord and Saviour, the Man-God, Jesus Christ, is actually present there and deigns to remain there as long as the species of bread continues to exist. As in the Old Law the Ark of the covenant was the object around which the whole divine service clustered, thus in the New Law the Blessed Eucharist is the mystic centre of our whole religion. However, note the difference. That which was only a figure in the past has now become a reality. "Umbram fugat veritas, noctem lux eliminat." (Hymn. Pange Lingua.) But for the Eucharist, our churches would be more meeting places and assembly halls, through it they are real Houses of God. Shall we wonder that Catholics have always tried, whenever their means permitted it, to build their churches in a gorgeous manner and on a grand scale? Nothing, indeed, can ever be too precious, too expensive in erecting a temple for the Son of the living God. And the same must be said in regard to the furniture, utensils, vestments, etc., concerning the Eucharistic Sacrifice. That congregation furnishes a bad testimony against itself, in which the people come to church dressed in silk and decked with jewels, whilst the edifice of the Most High is wanting in the most necessary things, the altars looking poor and bare, the sacerdotal vestments old and worn, the walls, ceiling, windows, etc., appearing dilapidated. There either the people or the priest, but likely both, lack faith and zeal.

43. The real presence of the Lord of heaven and earth in the Blessed Eucharist ought to urge all believers to come and to pay this King of kings their homage of respect and adoration. We should never forget that sweet invitation of our Divine Redeemer: "Come ye all to Me that labor and are burdened and I will refresh you." Kneeling right before that Most Beloved Friend who never becomes weary of listening to our prayers and peti-

tions, we shall find what we seek for, viz; true happiness and contentment. In the presence of Jesus the storms of passion will be calmed, the trials of life will be made easy to bear, temptation will be checked, virtue will be strengthened, doubts and anvieties will be dispelled. The Fathers of the Second Council of Baltimore (n. 269) therefore justly remark: "Maxime in votis habemus, ut fideles doceantur bona quamplurima ipsis obventura si Dominum sub speciebus sacramentalibus inter nos hospitem sæpius invisant. Pastoris ergo munus erit et verbis et exemplo ad hoc pientissimum officium suos incitare, atque hac ratione in omnium cordibus ignem amoris accendere et fovere erga amantissimum Servatorem, quoniam magnifice fecit, quia magnus in medio nostri Sanctus Israel." In almost every congregation there are some few pious souls, who by a timely hint and instruction could be induced to visit the Blessed Sacrament for a little while each day. Why not encourage them? May it not be hoped that the fervent prayers of these worshipers will be a benefit to the whole parish, and that they will help especially the priest in his parochial labors? "Verba docent," exempla trahunt." The example of a few may inspire others, until you have a regular group, who, like a bodyguard, form a sort of elite around their Sovereign. Of course the priest must set the example himself. Let him often come to see his Divine Master; a few spare moments for this purpose will hardly be wanting on any day. Not the length of time thus spent in adoration counts, but the fervor of the heart with which the worshipper is filled. Many a priest would discharge the functions of his ministry quite differently if he entered into a closer union and a more affectionate intimacy with his Divine Master. As St. John leaned against the Breast of Christ at the Last Supper, and there gained that glowing charity which made him the disciple of love, thus also a priest, having such easy access to his Saviour, should not fail to fly, as it

were, into His bosom and to study the Heart which loves men so tenderly. Cardinal Manning (The Eternal Priesthood, Chapt. XIII), aptly says: "Priests need, as all men do, the *solatium humanitatis,* but in seeking it they often fall into a snare. The priest's friend is Jesus in the Most Holy Sacrament. And the priest is with Him morning, noon and night in continual intercourse, and a perpetual relation of love and protection on the one side, and love and service on the other."

44. Where is the Holy Eucharist to be kept? The Fathers of the Second Council of Baltimore (n. 265) say: "(Eucharistia) conservari debet in ecclesia cathedrali et in quavis ecclesia parochiali, ut ad infirmos data occasione deferri possit. In aliis vero pluribus vel ecclesiis vel sacellis conservari potest vel ex lege vel ex Pontificis indulto. Qua in re Ordinarios hortamur ut curent, uti nonnisi debita præhabita licentia hoc maximo privilegio quævis ædes sacra utatur." Hence all cathedrals and all parish churches are *eo ipso* entitled to a constant keeping of the Blessed Sacrament, nay, indeed, in these places it must be kept. By parish churches are understood those churches in which the faithful at large living within a certain district attend divine service, where in particular they receive Holy Communion, whence the Viaticum is taken to the sick, and where a priest, entrusted with the care of souls, is actually residing. Our quasi-parochial churches, therefore, are also included in that term, provided there be a resident priest having charge of them as rector. In out-missions, which are attended but occasionally, the Holy Eucharist may be kept, as long as the priest stays there, but not constantly during his absence. What about the other churches or chapels? The canons permit that the Sacred Host be kept in the chapels of those religious who are strictly cloistered, viz; who have solemn vows. Some extend this to all collegiate churches

with a resident clergy, to seminaries, colleges, etc. In other churches, public or private, the Holy Eucharist cannot be licitly kept, except by a papal indult. Bishops cannot grant this privilege "jure ordinario." Sisterhoods, therefore, having a private oratory within their houses are not entitled *eo ipso* to have the Blessed Sacrament under their roof, unless they be nuns with solemn vows. Most of our female religious in this country make only simple vows, and consequently they need a special permission. The permission, however, cannot be granted unless certain conditions are complied with, the principal ones of which are: (*a*), that the chapel be in a quiet part of the house, and, if possible, under a separate roof; (*b*), that, if under the same roof as the convent, there be no room over the chapel occupied by persons during the day or used as a sleeping room during the night; (*c*), that there be a priest to take charge of such chapel, and that he celebrate Mass in this chapel at least once a week.

45. What do the rubrics say about the mode of keeping the Blessed Sacrament? The Holy Eucharist must be kept in a pyx or ciborium, the cover of which closes tightly, and this vessel must be placed in the tabernacle. The tabernacle itself again must be locked safely. The key to the tabernacle must not be left in the hands of lay people, nor be given to religious, whether it be in their own chapel or not. The priest himself is to take care of it. The best practical way to do this is to put the key in a drawer in the sacristy, to lock the drawer and to take this key along.* The vessel containing the sacred species (vulgo pyx) ought to be of the same material as the chalice, to-wit, of gold, silver, or, in poor churches, of tin

* cf. Lucidi (de visitatione cap. I. n. 100); Jus retinendi clavem tabernaculi in ecclesiis parochialibus privative pertinet ad parochum. Si agitur de ecclesiis monialium, clavem penes capellanum, minime vero penes ipsas residere debere decrevit S. Cong. Ep. et Reg.

(stannum), but in the latter case the inside should be gilt. The large Host for exposition may be either left in the ostensorium, and then the whole ostensorium be placed in the tabernacle, or it may be put into the so-called lunula, and this lunula alone be kept in the tabernacle, provided it be inclosed in some special vessel and well covered. It is a great abuse to leave the Sacred Host simply in the lunula with no cover whatsoever. Over the pyx should hang a small silk veil of white color. Both pyx and lunula require a special benediction before they are used. The tabernacle, which must always be in the middle of the altar, in a somewhat elevated position, may be constructed of any solid matter. "Tabernaculum regulariter debet esse ligneum, extra deauratum, intus vero aliquo panno serico decenter contectum." (Conc. Baltim. II. n. 266.) Whenever the material is metal or stone, the interior part should be veneered with wood, so as to protect the tabernacle against moisture. Besides, the whole inside must be lined with either gold cloth or white silk, we say the whole inside, not only the walls, but all parts. Over the entrance a silk curtain should hang, to keep the sacred vessels from open view. The door ought to be of great elegance and splendor. The outside of the tabernacle, according to the Roman Ritual, must be covered with a veil (tabernaculum canopæo decenter opertum). This veil may be of any material, and either of a white color during the whole year, or "juxta colorem officii," but never black, not even in a Mass for the dead or at the occasion of a funeral. Over the top of a tabernacle actually containing the Blessed Sacrament nothing can be placed except a crucifix or a figure of our Lord (Sacred Heart, or Infant Jesus). It is an abuse to make the tabernacle the pedestal of a statue of a Saint (cf. Conc. Baltim. II. n. 260). Neither is it allowed to put anything in it except the Holy Eucharist, not even the sacred oils, relics, empty ciboriums or ostensoriums. The tabernacle should have a quadran-

gular form with a sufficient space for at least two ciboriums. Revolving tabernacles are, to say the least, *praeter rubricas;* they are only tolerated, and should, if possible, be done away with. The priest who has charge of a sanctuary ought to be scrupulous in observing all these minute points and rules mentioned. They are wise regulations of the Church, which thereby endeavors to confer on her Divine Bridegroom hidden under the sacramental species all the honor due to Him. He who finds these regulations too hard or too irksome, ought to bear in mind how God Himself, under the Old Dispensation, deigned to set forth many detailed rules concerning the keeping of His Holy of Holies. And yet that was but a shadow of the things to come.

46. As long as the Eucharistic Lord dwells in His tabernacle, a lamp must be kept before it burning day and night. The Second Council of Baltimore (n. 267) says: "Coram sanctissimo lampas semper accensa habeatur ex oleo olivarum nutrita vel saltem ex aliis oleis quantum fieri potest vegetabilibus." The oil used in this lamp ought, as a rule, to be olive oil. The bishop may permit other oil, even kerosene. However, it seems at present the expense of olive oil is not so high as to justify the use of other oil. The sanctuary lamp has a symbolical meaning, for it signifies the God-man, Jesus, who came into this world to enlighten those that sit in darkness and the shadow of death. The priest himself is responsible for the sanctuary lamp; though he may charge his sacristan or others with the care of it, yet he should watch that the light never become extinct. Therefore, hang the lamp so that the flame cannot be easily blown out by the wind, and have the oil renewed frequently, especially during the winter season, when the frost may prevent it from burning well.

47. How often must the species be renewed? The Fathers of the Second Council of Baltimore tell us (268

n.): "Rituale Romanum jubet particulas Sanctissimæ Eucharistiæ frequenter renovari; et Cæremoniale episcoporum id semel saltem in hebdomada faciendum præcepit. Hanc regulam, quam Sacra Rituum Congregatio nedum sæpius confirmavit, verum stricte et religiose obligare declaravit, sacerdotibus omnibus fideliter servandam serio inculcamus." The species, therefore, ought to be renewed once every week, no matter whether there are few or many hosts left. It is a grave abuse to keep the same species in the tabernacle for a very long period, for instance, six weeks or more. As a matter of course, the new altar-bread must be fresh—not older than about a week or two. The renovation of the species and the purification of the ciborium have to be performed during Mass. The celebrant, after having received the Precious Blood, covers the chalice with the pall, opens the tabernacle, takes out the ciborium, and either gives the hosts left to the communicants, if there be such, or consumes them all himself. This being done, he gathers the small particles remaining in the ciborium with his fingers and puts them into the chalice of the Mass. Then wine must be poured into the pyx, and the latter be carefully turned in the hand, that the wine may catch any little fragment left around the brim. This wine, however, with the fragments thus collected, is poured again into the chalice and drunk from it. Finally, the ciborium is wiped with the purifier and new hosts are put in, or it is placed outside of the corporal and removed after Mass. To avoid the inconvenience of consecrating a large number of small hosts on the bare corporal together with the large host, it is advisable to have two ciboriums. The lunula must be purified in the same way as the paten of the chalice. The fingers only are used, and for this reason the lunula should be made so that it can be taken apart or be opened. Of late lunulas are manufactured which contain a plate of glass on both sides. These are only allowed if the glass be arranged

so that it does not touch the Sacred Host, for the latter must be held by the metal rings alone.

48. In a church which is entitled to keep the Blessed Sacrament, it cannot be kept except in one place, in one tabernacle, and on one altar, which should be the main or high altar. "Sanctissimum Sacramentum asservandum est uno tantum in loco cujuscumque ecclesiæ, in qua costodiri potest, solet aut debet." (Conc. Baltim. II. n. 266.) A corporal ought to be spread on the floor of the tabernacle, on which the sacred vessels stand. This corporal should be clean and in good shape. Therefore, exchange it once in awhile and inspect the whole inside of the tabernacle from time to time to cleanse it from dust and dirt. Whenever the Blessed Sacrament is kept constantly in a church, it should be there the whole time, and not be removed except for grave reasons, as for example, when the church or altar are under repair. Never follow the practice of those who remove the Blessed Sacrament in order to hold a performance, which they deem too profane in presence of the Eucharistic Lord, viz; lectures, concerts, fairs, etc. What you cannot well do in the church in the presence of the Sacred Host, you should not do either in its absence. The church has become a holy place by benediction or consecration; it is a more holy place by the very fact that the Lord of Heaven has chosen it for his eucharistic abode. Always have the people understand that before the Divine Majesty present on the altar there should be no such thing as misbehavior. Loud talking, shouting or other profanation must be suppressed at once. Non-Catholics must also submit to this, as long as they wish to have access to our churches.

Article II.

SACRAMENTAL EXPOSITION AND BENEDICTION.

49. Under the Old Dispensation, the Ark of the covenant, the so-called Schechinah, as a rule, was not exposed to public view. Only the high priest was allowed to enter the Holy of Holies once a year. This was in accordance with the nature of the Law of Moses, fear being its fundamental character. Not so in the Order of things established by Christ, which is built upon Love. Far from hiding and concealing Himself continually in the tabernacle, our Lord and God, who takes pleasure in being among the children of men, wishes to be seen and to come into close contact with his followers. The Church complying with this desire of her divine Spouse, therefore from time to time exposes the Blessed Sacrament to the eyes of the faithful. We say from time to time, because two extremes must be avoided, a too rare and a too frequent exposition. If too rare, it will not have a long or durable effect; if too frequent, it is liable to do away with the necessary respect and awe due to the Lord of Heaven and earth.

50. The manner of exposing the Blessed Sacrament is two-fold—public and private. It is public when the cause for which it takes place is a public one, and the Sacred Host is taken from the tabernacle and exposed to the view of the faithful in attendance and benediction given with it, before it is replaced. It is private when the cause is of a personal or private character. In this case the Host is not taken from the tabernacle nor in any way exposed to the view of those present, but is left inclosed in the ciborium or ostensorium, which latter is covered with a white veil, and thus covered is drawn forward to the door of the tabernacle, where it remains to the end of the function, when it is replaced without giving benediction. "Si quandoque privata ex causa Sacrosancta

Eucharistia exponenda videbitur, a tabernaculo nunquam extrahatur, sed in pyxide velata, in aperto ejusdem tabernaculi ostiolo, cum assistentia alicujus sacerdotis, stola et superpellicio induti et cum sex saltem luminibus cereis collocetur." (S. C. Ep. et Reg. Dec. 9, 1602.) The private exposition does not require a public cause; any reasonable motive suffices, and it is left to the pastor or the rector of the church to decide about this; a certain limit must be observed here, too, for it is wrong to open the tabernacle only to satisfy the desires or whims of a few pious devotees. A public exposition always demands a more or less public cause, the sole judge of which is the bishop or ordinary of the diocese. Without his special and express consent, no such exposition can take place.* There are, however, certain days and occasions on which by a sort of custom or tradition all bishops now permit the public exposition of the Blessed Sacrament. Thus the Fathers of the Second Council of Baltimore (n. 375) make a general allowance when they say that exposition and benediction may be had once a day on all Sundays and Holy-days of obligation, on all feasts of the first and second class, every day during a mission, twice a week during Lent, twice a day (at Mass and at Vespers) during the octave of Corpus Christi.* In the same passage is also added: "Quodsi ordini alicui religioso vel societati Sancta Sedes aliquid amplius indulserit, illud omnino incolume esse volumus. Extra autem hujusmodi privilegium, de quo certum Ordinario exhibeatur docu-

*Benedict XIV in his Constitution "Accepimus" says: Certissimum est huic Sedi Epostolicae in quibuscumque ecclesiis etiam privilegio immunibus sive saecularibus sive regularibus, non licere exponi publice divinam Eucharistiam nisi causa publica et Episcopi facultas intervenerit.

†His Holiness, Pope Leo XIII., furthermore has permitted a public benediction and exposition in all parochial churches during the whole month of October up to and including All Souls' Day, in connection with the public recital of the Rosary.

mentum, nolumus benedictionem dari vel expositionem fieri nisi prout supra venia Ordinarii expressa salvis etiam in omnibus S. Congregationis Rituum hac in re decretis." You must certainly see that all is done "debita reverentia et debito obsequio." Therefore, do not give benediction if you have no choir or if the vestments (cope, velum, etc.), and other articles (incense) are wanting. A considerable number of attendants is also required. A dozen school children or a few sisters are certainly not enough.

51. Special attention is called by the Fathers of the Second Council of Baltimore to the Forty Hours' devotion. "Ac profecto nemo, qui naturam hujus devotionis bene perpenderit, inficiabitur, ea rite servata, fidem saluberrimam, qua Regem gloriæ ac supremum Dominum sub humili Sacramenti hujus velamine delitescentem agnoscimus ac profitemur in Christi fidelium animis firmius roborari et suavissime nutriri et augeri aliosque optimos in vitae spiritualis commodum et emolumentum fructus percipi uberrimos." (n. 376.) This solemn mode of worshiping the Eucharistic Lord, which in the beginning was but a local usage, has now become universal in the Church, and is a favorite devotion with our Catholic people. It may be held any time during the year; however, the rector of the church must have the express permission of the Ordinary. Besides, all must be done strictly according to the rubrics. These rubrics are contained in the brief issued by Pope Clement XII. (cf. Instructio Clementina in Schneider's "Manuale Sacerdotum" and also the "Manual of Forty Hours' Prayer," published by the Americ. Eccles. Review). *Per se* the regulations set forth therein are obligatory only at Rome, but it is highly desirable that, as far as possible, they be observed elsewhere, too; indeed, some essential features cannot be omitted at all, for they are *de praecepto* and otherwise the indulgences would be lost and a fraud be committed on the people. Gardellini says: "Quaedam ea (instructio) con-

tinet, quae quum sint generalia et ad essentiam pertineant cultus Eucharistiae debiti nedum Romae in sola oratione quadraginta horarum sed etiam alibi in aliis omnibus expositionibus quae per annum fiunt servanda omnino sunt." It is absolutely necessary that the adoration continue for forty hours in succession, day and night. Local circumstances sometimes, however, are so that it is impossible to do this. Then the Holy See grants a modification or change of the rule to bishops asking for it. Thus the Fathers of the Second Council of Baltimore petitioned the Roman authorities, that the exposition might take place only during the day time, and that the procession with the Blessed Sacrament (even intra septa ecclesiae) might be omitted wheresoever it could not be held conveniently. To this petition an answer was given in the affirmative. (cf. Conc. Baltim. decr. VII.) The request that the indulgences otherwise conceded should remain intact, was also granted. Therefore, as long as the privilege is in vogue, and as long as the reasons in view of which it has been forwarded exist (durantibus temporum locorumque peculiaribus circumstantiis) in the United States, the Forty Hours' devotion may be arranged so as to cover three days in succession. In the evening the Blessed Sacrament is replaced in the tabernacle and the adoration is suspended during the night following, to be resumed early the next day. Care, however, must be taken that the whole time thus spent in adoration really amounts to forty hours in the aggregate. Hence, also during the sermons preached, there must be some few kneeling constantly before the Blessed Sacrament engaged in praying or adoring. The indulgences which may be gained by those who attend this exercise are: (a), a plenary indulgence to such as receive the Sacraments of Penance and Holy Communion, and visit the church of the exposition, praying at the same time according to the intention of the Holy See; (b), a partial indulgence of

ten years and ten quadragenes for every visit, even if the Sacraments are not received, but the prayers must then be said. Formerly a whole hour of adoration was required, but by a papal decree of Pope Paul V. it has been left optional to make it shorter (qui per aliquod temporis spatium, devote interfuerint). It is of importance to inform the people well about the whole matter. Consequently, whenever you wish to have the Forty Hours' devotion in your church, announce it early enough (two or three Sundays ahead), and also in a previous sermon explain to your parishioners the beauty and object of this solemnity. Besides, you must not spare any pains and expense, as far as circumstances allow, to render the occasion as glorious and as impressive as you can. Therefore, have the church, the altars, the tabernacle or throne richly adorned, but so that there is no fault committed against the rubrics. All attempts in displaying extraordinary solos in singing by the choir, electric illuminations around the Blessed Sacrament, in short, such things that simply attract the crowd, but which do not foster devotion, ought to be avoided. Do not forget besides to invite the whole congregation and to engage special persons for a fixed hour, so that the Eucharistic Lord be never left alone, but always have a sufficient number of worshipers gathered around His throne. A complete and suitable arrangement to this effect must be made beforehand. Divide the hours between the different portions (men, women, young men, young ladies, school children, societies) of the parish and let them know exactly at what time they are expected to be present. Let them all be cautious to observe the greatest devotion and decorum before the Sacred Host; tolerate no talking, laughing or unbecoming posture of the body, no disturbance in going in and out. Have the doors of the church constantly closed to prevent derision of the Blessed Sacrament by parties who pass along the street. Usually the people come to confession on this occasion in

large crowds; one priest is hardly able to meet the needs of them all; it is right to invite a sufficient number of priests from the neighborhood, that they may help both in preaching and especially in hearing confessions. The sermons must be in accordance with the occasion, neither too frequent nor too long (half an hour at most), as this would be against the object of the solemnity. As a matter of course, the clergy must not fail to give a good example to the laity. Let them appear in the sanctuary before their Divine Lord and pray as often as their work permits. It is a great abuse for clergymen to make the Forty Hours' devotion the occasion for pastime among themselves, to choose the spare hours for playing cards or similar amusements in the parsonage, whilst the pious Catholic people are singing and praying in the church. We may justly address to these pleasure-seeking priests the words of our Saviour: "Cavete, ne scandalizetis unum ex his pusillis."

52. There are other expositions of the Blessed Sacrament called the Triduum and the Thirteen Hours' adoration. They are similar to the Forty Hours' devotion, but they differ in this that they cannot be held except on certain days, viz; the week of Septuagesima or Sexagesima, or the three days preceding Ash Wednesday. The one day or Thirteen Hours' exposition takes place only on the Thursday in the week of Sexagesima. The object of the Forty Hours' devotion is to implore the blessing of peace and harmony among Christian nations. The object of the Triduum is to keep the faithful from attending the sinful festivites of the carnival, and to stay the hand of the just God from inflicting punishment on account of the degrading occurrences during these days. For the Triduum no number of hours is required, for the one day's exposition, precisely thirteen hours are prescribed. The plenary indulgence granted for these adorations is the same as for the Forty Hours' devotion, but at the Triduum the visit

must be made three times. No partial indulgences are granted, except those which may be gained by any worship of the Blessed Sacrament.

Taking into consideration all that has been said in these few lines concerning this devotion, it is evident that a pastor of souls ought to make sufficient efforts to give his flock the benefit of a public adoration from time to time. We are of the opinion that no congregation, be it ever so small, which has a resident priest, should be left without it. If the people are not able to spend three days, as in the Forty Hours' devotion or the Triduum, let them make use of the one day's or Thirteen Hours' exposition. Where there is a will there is a way. A priest whose heart burns with love for his Lord and Master in the Holy Eucharist will find means to overcome all obstacles in this regard. He himself will reap the fruit of his zeal. A public exposition and adoration of the Blessed Sacrament, when carried on properly, is wont to bring the faithful to a higher standard of virtue and may have the same if not a better and more lasting effect than a mission.

Article III.

HOLY COMMUNION.

53. It is a significant fact that our Blessed Redeemer, when He first announced the eucharistic gift, which he had in store for mankind, laid a special emphasis on the spiritual food this Mystery of Love was to contain. "The bread which I will give," he said, "is My flesh for the life of the world." Then the crowd began to murmur, but the Lord continued saying: "Except you eat the flesh of the Son of Man and drink His blood, you shall not have life in you." "My flesh is meat, indeed, and My blood is drink, indeed." The main cause and principal motive therefore, why Jesus was pleased to institute the Holy Eucharist, was that thereby he might

become the nourishment of our souls. At the sacred Banquet, to which Christians are admitted, divine love reaches its climax and triumph in the highest manner conceivable. The food we take in eating and drinking is assimilated to our body, and changed into the very substance of our flesh and blood, so as to become one and the same with it. The Eucharistic Bread has a like effect in regard to our souls, but with this difference that our spiritual nature is assimilated to the divine nature hidden under the sacramental species without losing its own essence. As in the Incarnation, the two natures remained intact but united in one personality, thus in a Christian, eating of the Bread of Life in the Blessed Sacrament, the Creator and the creature, God and man enter into a close alliance formed by divine love. "O res mirabilis, manducat Dominum pauper servus et humilis." (Hymnus matut. Officii Euchar.) The effects of this wonderful and intimate union have never been wanting. The lives of the saints and the history of the Church bear testimony of it. When Renan, some four decades ago, had published his infamous book, "The Life of Christ," another French writer undertook to refute him by simply narrating the miraculous and astounding effects which Holy Communion had procured throughout various ages in the souls of the faithful. The refutation was successful inasmuch as it furnished a sufficient proof for the Godhead of Christ. Both the ascendancy and the decline of faith and morals are marked in ecclesiastical history by an increase or decrease in receiving Holy Communion. It is certainly a lamentable thing that the value of this holy food and the wholesome effects of it are not quite well understood and realized by many Catholics. No pastor, indeed, should fail to explain this matter again and again to his flock. "Quapropter in hoc præcipue boni pastoris incumbat studium, ut oves esca hac coelesti et divina alantur reficianturque, ut corpore Domini nutritae Spiritu Ejus vivant." (Conc. Baltim. II. n. 254.)

54. Holy Communion may be administered any day except on Good Friday; the hour is limited to the same hour as the celebration of Mass. The distribution may take place either during Mass, which is the original and more proper mode, or outside of the Holy Sacrifice. In the latter case the priest must be vested in surplice and stole (juxta colorem officii). Leaving apart the special rubrics to be observed in this act (books of liturgy ought to be consulted about it), we wish to add the following: Whenever you distribute the sacred species amongst the people, do it with the utmost reverence, so as to inspire devotion and respect. Never hurry, but slowly walk down the steps of the altar and along the railing. Say the prayers (Misereatur, etc.), aloud and distinctly. Do not publicly scold parties who appear to be awkward. See that all communicants, if there be many, approach in an orderly manner, not in a rush or pushing one another. Have them hold the communion cloth well under their chin and make the genuflections well. If you happen to notice things which are not proper, hold your temper and speak about such matters afterwards, either privately to the persons whom it concerns, or publicly from the pulpit. Guard your fingers well from becoming moistened by touching the tongue of the communicant. If, however, they should have become so moistened (i. e. the inside of the thumb and the forefinger) that you could not remove the adhering particles or hold the sacred species properly, go to the altar and purify them in the vessel specially set apart for that purpose. If you should be compelled to break a Host, there not being enough for all, return to the altar, do it on the *mensa altaris,* and then come back to the railing.

55. Holy Communion demands due preparation, both as to soul and as to body. The preparation of the soul is again remote and proximate. The remote preparation requires that the recipient be in the state of grace,

so that, if his conscience be loaded with mortal guilt, he first make a good and sincere confession, and by sacramental absolution be clothed again with the wedding garment the gospel speaks of in the parable of the marriage feast. This point is well understood by the people. However, if perchance you should be compelled to refuse absolution in the confessional, it may be proper to warn the penitent against receiving, as there are sometimes "homines rudes" who believe there is no objection to communion, as long as they went to confession. A good many are also wanting in what is called proximate preparation. A person wishing to partake of the angelic Bread ought to dispose his heart by previous acts of divers virtues, faith, hope, love, desire, contrition, etc. A short time (at least fifteen minutes) ought to be spent in silent prayer immediately before approaching the railing. Likewise, after receiving, the communicant should remain in church for awhile (again at least fifteen minutes) and make a good thanksgiving. People sometimes are very ignorant, it seems, of this. As soon as Mass is over, or as soon as the priest has retired to the sacristy, they leave the church and mingle in worldly conversation. Therefore, occasionally remind them of their duty and let them know that under no circumstances should such detestable practices be tolerated. "Moneantur praeterea communicantes ut sumpto sacramento, non statim ab Ecclesia discedant aut colloquantur ne statim vagis oculis circumspiciant aut expuant, neque de libro statim orationes recitent, ne sacramenti species de ore decidant, sed qua par est, devotione aliquantisper in oratione permaneant, gratias agentes Deo de tam singulari beneficio atque etiam de sanctissima Passione Dominica in cujus memoriam hoc mysterium celebratur et sumitur." (Rituale Romanum.)

56. As regards the body, a certain preparation is also necessary. Every one knows that he must be fasting from the midnight previous. Furthermore, the commu-

nicant must be humble and modest in his exterior bearing. With his hands folded, his eyes cast down, with a graceful, slow and devout step he ought to walk up the aisle, kneel down reverently, devoutly take the Sacred Host, and return in the same manner. If you happen to notice frequent failings in regard to such matters, tell the people in a gentle way, without hurting their feelings, what are the rules of propriety in connection with receiving. Grown folks may be slow in grasping these points, therefore be the more careful in instructing children and youths. The dress of the communicant deserves attention, too. Women must not exhibit all sorts of vanities in the latest style and fashion, still less should their dress be indecent. In the latter case, the priest is directed to pass them by and not to give them Holy Communion at all. Male persons must not approach without a coat, simply in their shirt-waists. Inform them also that it is not proper to smoke or chew tobacco before Communion, to spit immediately after, etc. All such abuses, if they should have crept in, must be done away with gradually; with a little prudence and patience you will succeed in bringing about a wholesome change.

57. How often should Catholics partake of the Sacred Banquet?

When our Saviour at the miraculous multiplication of the loaves promised the multitude that He would give them His flesh to eat and His blood to drink, He added the words: "He that eateth My flesh and drinketh My blood, abideth in Me and I in him." No doubt, it was the intention of the God-man that the faithful should frequently partake of the eucharistic Manna in order that thereby they might be enabled to sustain the supernatural life of their souls and acquire enough spiritual strength to combat the enemies of salvation. The early Christians went to Holy Communion every day. The Church did not hesitate to admit to the Divine Banquet those fervid

souls whose zeal knew no bounds and who were ever ready at any moment to shed their blood for their heavenly Spouse, Jesus Christ. That universal custom of daily communion has gone into abeyance. Owing to a lack of faith, Catholics do not appreciate any longer the inestimable gift which the Eucharist contains. Rich food is made for the strong. People whose stomach is weak must be cautious with regard to the quantity and quality of nourishment they take, lest they be injured rather than benefited thereby. Hence the confessor should be discret and admit only those persons to frequent communion who are apt to obtain some profit from this angelic food, who continuously grow in sanctity and try to become better day after day.

There has been much discussion among Catholic writers with regard to the disposition necessary for frequent or daily communion, especially after the dissemination of the error of Jansenism. Some maintained that very few were worthy of daily communion or capable of deriving abundant fruit from a frequent reception of this Sacrament. They went so far as to indiscriminately exclude merchants or married people from communicating more than once a month. Others, again, took to the opposite extreme and insisted that daily communion was of a divine precept and that no greater dispositions were required for it than for a monthly or weekly partaking of the Sacred Banquet. The result of these discussions was a disturbance of the minds of confessors and people to the great detriment of Christian piety and devotion. Thus it came to pass that a petition was sent to the Holy See with a request to decide, by its supreme authority, what should be thought of this question and to settle it for good. The Sacred Congregation of the Council, therefore, took the matter into its hands and by a decree, dated December 20, 1905, and approved by His Holiness, Pope Pius X., laid down the following rules:

1. Frequent and daily communion, as being most ardently desired by Christ Our Lord and by the Catholic Church, is open to the faithful of whatever degree or condition, so that no one who is in the state of grace, and approaches the altar with proper and devout dispositions should be kept away from it.

2. The proper disposition consists in this, that he who approaches the Holy Table is not doing so through custom or vanity or for merely human motives, but because he wishes to please God, to be more closely united to Him by love, and to apply that divine medicine as a remedy for his infirmities and defects.

3. Although it is most expedient that those who go frequently or daily to communion should be free from venial sins, or at least fully deliberate ones, and from attachment to them, it suffices nevertheless to be free from mortal sin, and to have the purpose of avoiding sin. With such a sincere purpose, the result must be that daily communicants will little by little free themselves also from venial sins, and from all attachment thereunto.

4. But since the Sacraments of the New Law, although they produce their effect, *ex opere operato,* yet produce greater effects, in proportion as they are received with better dispositions, great care should be taken that assiduous preparation should precede Holy Communion, and suitable thanksgiving follow it, according to the ability, condition and duties of each communicant.

5. In order that frequent and daily communion should be made with greater prudence and more abundant fruit, the advice of the Confessor should be followed; but confessors should beware of diverting anyone from frequent or daily communion who may be found to be in the state of grace and who receives with proper dispositions.

6. But since it is clear that, by frequent or daily reception of the Blessed Sacrament, union with Christ is augmented, the spiritual life more abundantly nourished,

the soul better equipped with virtues, and the pledge of eternal life even more firmly bestowed to the communicant, parish priests, confessors, and preachers therefore will, according to the approved doctrine of the Roman Catechism (P. ii. C. 63) exhort the people by frequent admonitions and with much zeal to adopt this pious and salutory custom.

7. Let frequent and daily communion be encouraged, especially in Religious communities of every kind. In this matter, however, the decree *Quemadmodum* of December 17, 1890, issued by the S. Congregation of Bishops and Regulars, must be observed. Let the custom also be promoted as much as possible in ecclesiastical seminaries, whose students are looking forward to the service of the altar, and also in all Christian educational establishments of every sort.

8. If there are any institutes of either simple or solemn vows, in whose rules and constitutions, or even calendars, communions are fixed and enjoined for certain days, such arrangements must be considered directive and not mandatory. The prescribed number of communions should be regarded only as the minimum that the piety of the Religious should be supposed to require. Therefore, more frequent and even daily communion may be freely accorded them, according to the rules laid down in the above decree. And in order that the Religious of both sexes should know the rulings of this decree, the Superiors of each house shall see that each year it be read to the community in the vernacular within the Octave of Corpus Christi.

9. Finally, after the promulgation of this Decree, all ecclesiastical writers will refrain from contentious discussions about the dispositions needed for frequent and daily communion.

Our Lord and Saviour, when promising to us the eucharistic gift, added the warning: "Except you eat the

flesh of the Son of Man and drink His blood, you shall not have life in you." Hence there is a divine law commanding us to partake of the Heavenly Banquet at various times during life. Lest laxity should arise in interpreting this law, the Church has ordained that each and every one who is sufficiently advanced in age and discretion shall partake of this heavenly food at least once a year, and this during the Paschal time. Strictly speaking, that time covers only two weeks, viz; from Palm Sunday to Low Sunday. However, in consideration of local circumstances and difficulties, it has been extended more or less in divers regions and countries. Thus, for the United States, by a general privilege granted through the Second Council of Baltimore, it lasts from the first Sunday in Lent until Trinity Sunday inclusively. The precept is of great importance, inasmuch as a grave neglect thereof not only constitutes a mortal sin, but offers reason enough not to consider such a person any longer a practical Catholic, to exclude him from all Catholic societies, not to entrust him with an ecclesiastical office, viz; trustee, sexton, etc.; even to have him excommunicated by the bishop. There being no canonical parishes in the United States, people are at liberty to receive Paschal Communion in any church, though it is advisable to do so in their so-called parochial church. The priest who has charge of souls is bound to watch and to see that every member of his flock comply well with the ecclesiastical commandment, or attend to his Easter duty, as it is commonly called. No effort and means should be spared on his part for such purpose. In particular we may be allowed to suggest the following:

(*a*) Call the attention of the people at large to their duty, when the Paschal time has arrived, and again when the limit of its expiration is near at hand.

(*b*) Urge those whom you suspect of not being ready or willing to receive the Holy Sacrament; that is to say,

visit them at their homes, in their offices or shops, see what difficulties are in the way, try to remove them.

(*c*) Make it a point during the Paschal season to preach one or more sermons on Holy Communion, explaining in detail its necessity, its advantages, the mode of preparation, of thanksgiving, etc.; also a sermon on sacriligious communions should not be omitted.

(*d*) Be ready to hear confessions at any time, not only on Sundays and Saturdays, but also on week days, and let the people know of this.

(*e*) Have a strange priest in your place once or twice, in order that those who feel a reluctance to confess to their own pastor, may obtain all the chance possible of confessing to another, who is not personally acquainted with them. The easiest way to do so is to exchange with a neighboring priest on a Sunday, or to have a mission, a Forty Hours' devotion, etc., and invite strangers to help in the confessional.

(*f*) Make arrangements to bring Holy Communion to the homes of those who are sick and feeble, or otherwise unable to come to church. Persons of this kind, however, must remain fasting, unless the sickness be dangerous enough to entitle them to receive the Viaticum.

(*g*) Visit the public institutions, such as poor houses, hospitals, asylums, prisons, etc., which are situated within your district. There may be Catholic inmates who, on account of infirmity, old age, want of clothes, cannot well come to church. If so, you must attend to them in the places where they live. When their number is large, the bishop will perhaps allow Mass in a house of that kind to enable them to perform their Easter duty. Sometimes whole settlements of Catholic families (a dozen or more) may be situated at quite a distance from the church and not have it in their power to come in to receive the Sacraments during the entire Paschal season. Then the pastor must make other provisions for them; he should either

go out to that neighborhood to say Mass in a private house, or at least hear the confessions of the people, and administer Holy Communion to them.

Article IV.

First Communion of Children.

58. The day of First Communion marks a new epoch in the life of a Catholic. The seed sown in Baptism is supposed to have borne fruit. Under the tender care of good and pious parents the child has grown up in faith and virtue. However, the soul hitherto has been only a closed bud as it were; now it opens like a flower on a bright summer morning in its full beauty, to drink in the new light of grace and love hidden in the Holy Eucharist. The day of First Communion is a day of joy and happiness for the young folks, who then are made recipients of that great celestial gift for which they have been longing with anxiety and fervor. It is a day of delight and satisfaction for their parents, who see their cares sufficiently rewarded, and who naturally participate in the honors bestowed upon their little ones. It is a day of importance for the whole parish, the elder members of which needs must look with pride and elation upon the rising generation. It is a day of consolation, last but not least, for the priest who beholds his long work of hard toil and incessant labor crowned with success. Although his heart may worry at the thought that not all will persevere, yet he has reason to hope that many, nay, most of those who kneel before him in the innocence and loving simplicity of blooming youth, will remain faithful. And feeling like a child among those children, whom for the first time he leads and presents to his Lord, he says with his Divine Master at the Last Supper: "Desiderio desideravi manducare hoc Pascha vobiscum."

59. At what age should children be admitted to First Communion? There is no universal ecclesiastical law fixing the precise time. The Church only wishes that children should partake of the Eucharistic Food as soon as they have reached the age of discretion, so as to know perfectly well what they are about to do in approaching the Table of the Lord. Provincial Councils and Diocesan Synods have made attempts to define the limit more accurately. Thus with us the Second Council of Baltimore says that under existing circumstances the following rule, which, however, admits of exceptions, may be adopted: "Neminem ordinarie loquendo ante decimum annum Angelorum panis participem fieri debere nec post annum quartum decimum cuivis caetero digno negandum" (n. 261). It seems to be in accordance with this decree, that pastors in this country ordinarily choose the age of twelve or thereabout, in admitting children to their First Communion.* We beg to observe, however, that when a child is in imminent danger of death, a much younger age, for instance, nine or eight years, suffices to give him the Holy Viaticum. In such a case not only the ecclesiastical precept, but the divine law urges us to partake of the angelic Bread. All that is necessary then is a somewhat distinct knowledge of the nature of this spiritual food, which knowledge may be instilled into the mind of the dying

*"In this regard it may be necessary to remember that our people in the United States are of many races. The children of German or Scandinavian stock develop intellectually and morally slower than the children of the Celtic and Italic races. Again, there are children who go to public or to non-catholic private schools, whose moral constitution, owing to their training differs from that of children who receive daily religious instruction in the parish school. Others are sent to work before they have reached maturity, in order that they may help to earn a scanty living for their families. All these considerations will effect the choice as to the age which a pastor makes of the young candidates for admission to the Holy Table." (Americ. Ecclesiastic. Review, Dec. 1895.)

child by a brief instruction. "Male se gererent, nec leviter derelinquerent sacerdotes, si pueros perspicacis ingenii sine viatico e vivis excedere sinerent, ea inepta moti ratione, quod nunquam antea ad eucharisticam mensam fuerint admissi. Si qui igitur pueri nondum satis edocti periculose decumbant, eos divini hujus mysterii notitia imbuere studeant neque dubitent illis divinum hunc cibum praebere, si divinum panem satis a vulgari discernere didicerint, atque aliquo erga illum pietatis sensu affici cognoverint." (Conc. Baltim. II. n. 261.)

60. The question of the age being duly settled, we may ask next, what preparations must be made to render the young candidates fully equipped for the great event? We must distinguish a two-fold preparation—a preparation of the mind and a preparation of the heart. Both are remote and proximate. The remote preparation may be summed up as follows: Let us suppose that the children of the congregation attend a parochial school; in this case a devoted and zealous pastor, in the very beginning of the scholastic year, ought to pay a visit to the school rooms and single out those of his young flock whom he deems fit and worthy to make their First Communion during the coming season. When he has found those who give a fair promise, he must take them under his special care, so as to impress them with the idea that they are to perform an important action in the near future. In the ordinary catechetical instructions, whether in school or in church, these children should be examined more closely, and they should be made more thoroughly acquainted with the doctrines of faith and morals, especially such as refer to the Sacraments. Moreover, they ought to be told that in their behavior at home and in school, towards their parents, their teachers, their classmates, they must be more careful, more edifying than perhaps they may have been before. The examples of such Saints as St. Aloysius, St. Stanislaus, St. Francis of Sales, St. Theresa, and

others, may be placed before them. Furthermore, the priest must exhort them to pray well, especially at Mass and Benediction with the Blessed Sacrament, that the Lord Jesus, hidden in the Sacred Host, may help them to dispose their hearts for His coming. Finally, when they present themselves for their quarterly confession, they should be spoken to with all the emotion and unction of a true shepherd, so as to arouse in their souls the proper sentiments. Such occasional allusions, if made at the right time and in a becoming way, will remind these little ones that the eye of their pastor is watching them, and put them into the proper temper for the regular ordeal or proximate preparation.

61. The proximate preparation, as far as the mental equipment is concerned, consists in imparting such knowledge of our holy religion as at that age and occasion children should have. To meet this purpose it will be necessary to start a special class of first communicants, that thus they may receive a formal and more thorough instruction at a special hour, and this should be done at least six or eight weeks ahead of the date appointed for the reception of the Sacrament. One hour each day, or at least every other day, they must be taught. The whole catechism should be gone through once more; what they have learned before, should be repeated and explained on a larger scale, since it is frequently the last year spent in school. The last weeks must be devoted to instructions on the Sacraments of the Eucharist and Penance. They ought to be prepared also for a general confession. When the class is large, it is not advisable to have this general confession on the eve of the First Communion, but a week or two ahead. You ought to invite another priest, a stranger, to help you in hearing confessions, so that there may be perfect liberty of conscience and no one may be tempted to conceal sins.

62. From the very moment that the class of first com-

municants is started, and during the whole time of its progressing, hand in hand with the mental equipment, also the hearts of the children must be disposed and be prepared to become fit abodes for the King of Heaven. The catechetical instructions, far from being dry recitations, ought to be interwoven with continual exhortations and pious thoughts, so as to arouse loving sentiments and holy affections in the souls of the young listeners. The instructions must be made attractive in a manner that the attendants instinctively feel the sacred awe which overhangs like a mysterious shadow. We do not deny that this work of preparation requires more than ordinary skill. But there is no reason to become discouraged. Let every priest, whose duty it is to teach a First Communion class, do his very best, then the Lord Almighty will not fail to supply the necessary grace. For this grace, indeed, a priest having charge of children's souls should constantly pray. Let him often beseech his Saviour in the Blessed Sacrament to inspire him with the right thoughts and sentiments, that he may be a fit and worthy instrument in leading the little ones to their Divine Friend and Master. The pains which are taken in this so great and important work will earn for the priest of God, imbued with the right spirit and actuated by a proper motive, an abundance of merits in heaven, and even here below fill his heart with the choicest consolations.*

*We may be allowed to quote the words of Bishop Dupanloup: "Nothing to me is to be compared to the recollections I have of the weekly catechisms (preceding first communion). No preaching however eloquent, no ministry however consoling equals this one. for there one sees more clearly than any where else the beautiful work of God in human souls, the true nobility, the divine foundation there is in each one; the awakening of all that is best in their natures, the struggle between good and evil, in which one sees the strength and tenderness of God's mysterious power and action on each individual soul, and that at an age, when impressions are the strongest and the most lasting besides, for all the hopes and fears of the future are there."

63. We believe that the communicants should go to confession at least once a month from the very moment that the special class has been started. It helps them to realize the evil which sin involves and the necessity of thoroughly cleansing their souls for the great act. The confessor will have an opportunity to correct certain bad dispositions, such as anger, stubbornness, disobedience, lying, impurity. The will of the child may be strengthened by shaping the still impressionable mould of the heart. Sparks of good qualities and dormant sentiments of piety may be fanned into a burning flame of holy enthusiasm. The penitential absolution itself, the grace of the Sacrament, finally will wash the little souls from all stain long before the great day arrives, so that they may appear as spotless lambs before the Divine Shepherd.

64. Immediately upon the opening of the class the children must be exhorted anew to redouble their zeal in prayer, in good behavior, in mortification. Still, it ought to be done so as not to create a distaste for these things, because then the matter would be looked upon with a sort of prejudice, as a restraint to be shaken off, as soon as the day of First Communion is past. Lead the children to church yourself every time the class is over, and for about five or ten minutes say with them a few prayers before the Blessed Sacrament, not only prayers as you find in books, but such as are spontaneous expressions of the heart. Watch and see that they move slowly, and genuflect devoutly. As far as mortification is concerned, all extremes must be avoided. It is much better to ask a few easy things, which will be done with delight, than many difficult duties, which they will assume only with reluctance. For example, tell them that on one day of the week, for instance, on Friday, they should restrain their appetite a little by curtailing their dinner to three-quarters of an ordinary meal or by refusing delicacies

(cakes, fruit, etc.), offered to them, and to do this for the love of Jesus. Also remind them that they (the girls especially) should not think so much of their dress, and new clothes, of their presents, etc. This will help to curb their pride and ambition.

65. When the six or eight weeks of catechetical instruction are over, and all have been duly examined in Christian doctrine, and the day of First Communion is fast approaching, the necessity of concentrating the attention of the children upon the great event increases. For this reason they ought to take part in religious exercises or make a kind of retreat under the immediate supervision of the pastor. The exercises should not last longer than three days, a few (two or three) hours in the morning and again in the afternoon. In the morning they all should assist at Mass. The rest of the time should be divided between meditations, spiritual reading, examination of conscience, Way of the Cross, recitation of the Rosary, visits to the Blessed Sacrament, etc. The meditations must not be too long; half an hour's meditation, we believe, is enough—one in the morning and one in the afternoon. Accommodate yourself to the mental capacity of the hearers. Hence, avoid all high-sounding words, all abstract theories, rather awaken the attention of the class by little stories and examples chosen from the lives of the saints. During this retreat the children should observe perfect silence, at least as long as they are in and around the church. Encourage them to keep up the spirit of recollection as far as possible also at home. The parents, too, should be warned from the pulpit on the Sunday previous not to disturb their little ones too much during these days by overburdening them with work, and still less expose them to sinful dangers and occasions. The spiritual exercises, in order to be fruitful, must be conducted by a priest, and, as a rule, by the pastor himself; only things of minor importance, such as the spiritual

reading, recitation of the Rosary, may be left to sisters and school teachers. It is scarcely necessary to say that the children must be properly drilled in the different ceremonies. Show them how to walk up the aisle of the church to the altar or railing, how to fold their hands, to hold their head, to genuflect, etc. Good manners in this line acquired by training in early days are apt to remain for a lifetime.

66. What is to be done on the First Communion day itself? First of all, the church and in particular the altars, ought to be well decorated in a way that befits the occasion. Loving hands to attend to this work will hardly be wanting in any congregation. The communicants will meet at a fixed hour in the school room or in the parlor of the parsonage (in out-missions where there is neither, in any Catholic house which is close by), and thence march to the church in a body, first boys, next girls. Their suits or dresses should be as much as possible alike, and they ought to be informed on this matter early enough so as to avoid improper fashions. Having arrived in church, they will take the places assigned to them, viz; the first row of pews near the sanctuary. The Mass ought to be a High Mass, even if some expense (for instance extra pay for the organist, choir, etc.), be required. Be careful not to overtax the children too much. They are not used to long fasting, and are weakened more or less by the strain of the previous exercises. Therefore, let the Mass be early and the whole service not too long. After the Gospel make but a brief address, congratulate the young folks on the arrival of this happy hour, remind the parents of the obligation they now have to watch over these innocent souls, which have been chosen at His spouses by the Lord Jesus Christ. When the sermon is over, the candidates ought to make a profession of their faith according to a fixed formula with questions and answers as may be found in little books arranged for that

purpose. At the offertory they should offer their candles, in the same way as is done during the Mass at ordination. The most proper place for the children to receive seems to be at the altar and not at the railing, at least when the number is not too large. It will make a deep impression, and add to the solemnity, to have them enter the sanctuary two by two, supposing, of course, that they have been drilled well and act gracefully. Holy Communion having been given to all, the first moments till the end of Mass should be spent in silent adoration and thanksgiving. After Mass, however, when the people may begin to leave the church, it is desirable to keep the communicants a little while longer (five to ten minutes) and make them recite, sentence by sentence, some prayers by which they express their gratitude and devotion to the Saviour now dwelling in their hearts. Not before this has been done, will they move and march out again in procession to the school room or other place, from which they had started. Having arrived there, they will be dismissed to go home. In the afternoon, however, they must assemble again to take part in Vespers and Benediction or any other divine service which the pastor may deem fit to hold. That being over, it may be proper to enroll the communicants into the Confraternity of the Scapular or some Sodality of the Blessed Virgin. Thereupon you address them again with a few apt farewell remarks and give them a picture, a memorial card, or some other souvenir (medals, beads, etc.), of their First Communion.

67. What we have said thus far concerning the preparation for First Communion refers principally to children in parochial schools. Unfortunately, however, there are still many congregations in which there is no parochial school yet, and likely will not be in the near future. The children in such places are compelled to go to a public school. They deserve our attention all the more because they are in greater need. Hence, wheresoever it can be

done, these children should, during six or eight weeks, stay away from school altogether, because the catechetical instructions, of which up to that period they are supposed to have received very little, take, indeed, their time and energy much more than is the case with children in parochial schools. If they cannot conveniently miss school, the pastor must arrange the hours of instruction so as not to interfere with school work. Children who live in rural districts, too far (ten or more miles) to enable them to come to town and regularly attend a First Communion class, ought to board near by to secure the benefits of a daily instruction. If the parents are too poor to pay for the board, the pastor should perform a work of charity and pay for it himself, or induce some wealthy parties of the congregation to do so. The same may be said with regard to cases where the parents are not able to procure the necessary outfit (clothing, etc.), for a child otherwise old enough to make his First Communion. A zealous priest will not shrink from pecuniary sacrifices as long as a soul's salvation is at stake.

68. Your pastoral zeal may have to undergo a very severe trial when you meet with certain stray sheep. Thus sometimes you find grown-up boys and girls to the age of twenty or more who have not yet made their First Communion. These, if they are detained by work or in any other way prevented from attending the regular class, must be instructed privately in the same manner as is done with converts. The saddest cases, however, are those children whose parents are only nominal Catholics, and who, misled by carelessness, prejudice, false ambition, etc., send their offspring to a public or non-Catholic school, though there is a good Catholic parochial school in the place. With some pastors it is a rule never to admit any such children to First Communion until they have attended the parochial school for at least one year. This demand certainly is not unreasonable in itself, but we

doubt whether, under all circumstances, it could be carried into effect. The gross ignorance of such children, the difficulty in getting them, the indifference or bad example they witness at their homes and the evil influence thus exercised upon their souls, may be a very sore trial to a priest's heart. The first temptation, undoubtedly, is to abandon these unfortunate children altogether and to cast the responsibility for their loss on their parents. But to yield to this temptation would be wrong and show a want of love such as befits a true shepherd. The example of our Lord and His Apostles teach us to act differently. They again and again preached the gospel to the descendants of the house of Israel, although it seemed and actually was with many a hopeless task. With kindness and unwearied patience therefore a pastor ought to treat these stray sheep; he ought to go in search of them and not wait until they come of their own accord; he should start a separate class for them, if they be many, to give them special instructions if they do not get along so well with the other children, whose religious education, owing to the parochial school training, is more advanced. After they have been duly prepared, and been found disposed, Holy Communion cannot be refused to them simply because the parents are negligent and careless, since it is wrong to make the child suffer for the faults of his father and mother. Who knows, perhaps such a child may in God's wise decrees yet be destined to become an instrument towards bringing back his parents to their duty.

As to the time or day to be set apart for First Communion, nothing definite can be said. Wheresoever there are diocesan regulations determining the exact date, these must be observed. Otherwise it is proper to choose a day during the Easter season, so that the children, who are of the required age, may attend to their duty of Paschal Communion. In some congregations it is customary not to admit them till late in June or the beginning of July,

at the closing of the school. When a priest attends an outmission or several of them, he must set apart a certain season during which the children at such stations may have an opportunity to be prepared for their First Communion.*

Article V.

THE HOLY SACRIFICE OF THE MASS.

69. It is a dogma "de fide tenendum" that the Holy Eucharist is not only a Sacrament, to be taken as a spiritual food in Holy Communion, but also a Sacrifice, to be offered in Holy Mass. "Si quis dixerit in Missa non offerri Deo verum et proprium sacrificium aut quod offerri non sit aliud quam nobis Christum ad manducandum dari, anathema sit." (Conc. Trid. sess. XXII., c. 1.) Without entering into a detailed discussion about the particular action or mode in which the sacrificial character manifests itself, such as is given in dogmatic theology or liturgy, we may briefly say this much: It is in and through the consecration that Jesus Christ, the God-man, offers Himself mystically to His heavenly Father. There exists an innermost connection between this oblation and the one which took place on Calvary. The Sacrifice of the Mass is a representation and reproduction of the Sacrifice of the Cross, the greatest and most sublime act of worship which has ever occurred on earth. "Una eademque est hostia," says the Council of Trent, "idem nunc offerens sacerdotum ministerio, qui seipsum tunc in cruce obtulit, sola offerendi ratione diversa." In Holy Mass we possess a means most perfect and most wonderful

*The following books may be suitable to a priest in instructing a first communion class: Furniss "Tracts of Spiritual Reading." Brennan "My First Communion." Schmitt "Anleitung zum ersten Communionunterricht."

Prayers for first communion classes, (published by Benziger Bros.) "Lasance" A pious preparation for First Holy Communion with a retreat of three days". (Benziger Bros.)

to render an adequate homage to the Divine Majesty of the Lord of Heaven and earth, both the victim and the offerer being none less than He of whom it has been said: "This is My beloved Son, in whom I am well pleased." We must not be surprised, therefore, that from the very beginning of the Church the greatest care has been taken to have the Holy Mysteries celebrated with a zeal and devotion worthy of their dignity. The early Christians considered it the highest favor and happiness to be present at this act of worship. All the trials, sorrows and afflictions their enemies heaped upon them; all the joys, pleasures and gratifications the world ever held out to them, appeared as nothing in their sight when they knelt in silent adoration before the King of kings, hidden under the species of bread and wine, and laid on the altar as the Lamb slain for the salvation of men. No persecution, no fine or punishment could ever prevent them from flocking to those hidden and secret places, where they were allowed to take part in the Eucharistic Sacrifice. And as it was at that early age, so it has been ever afterwards, when the Catholic Church was persecuted, when its members were proscribed, as, for instance, in England during the Reformation; in France, during the reign of terror and revolution; in Germany, during the "Culturkampf"; or even to-day in heathen and barbarous countries. There is a wonderful power of attraction in Holy Mass, always drawing the hearts of Catholics towards the altar and the church. We may, indeed, at times be astonished that the justice of God permits men yet to live and prosper in spite of the numberless horrible crimes going on day and night. Why, we may feel tempted to ask, does not a universal deluge destroy this impious generation or sweep whole nations from the face of the earth? The answer lies in the words of the prophet: "In that day there shall be an Altar of the Lord in the midst of the land of Egypt." (Isaias XIX. 19.) And again: "From

the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is a Sacrifice, and there is offered to my name a clean oblation." (Malach. I. 2.) The most atrocious crimes and most loathsome sins committed through human malice meet with expiation in that continuous act of the Son of God, by which He offers Himself ever anew to His Father on the altars of the Catholic Church. Woe to this world if the powers of hell were successful in abolishing the Sacrifice of the Mass, or in reducing its influence to a minimum.

70. Where there is a sacrifice, there must be a priesthood. In the Old Law, God was pleased to entrust just one tribe of the Israelites, the tribe of Levi, with the right and duty to offer victims in the sanctuary thereby to keep burning the fire of devotion in the hearts of his people. In the New Law, not everyone is admitted to ascend the altar to make oblation to the Most High, but only those whom the Holy Ghost has chosen, who have been properly ordained, and to whom, in the rite of ordination, the words have been duly addressed: "Receive the power of offering sacrifice to God and of celebrating Masses both for the living and for the dead, in the name of the Lord." Whence do the priests of the Catholic Church derive their dignity, that sacred character so much loved and revered by pious souls, so much hated and ridiculed by the enemies of our faith and religion? The answer is, from the Eucharistic Sacrifice. In the heavenly light which goes forth from the altar the minister of the altar is enveloped with a celestial splendor. Bishop Ullathorne in a sermon preached at the diocesan synod of Birmingham struck the right note when he said: "Consider, my brethren, what this priesthood is, what a call, what a gift, what a sublime communication of the sacerdotal character of Christ. It is the prerogative of mercy, which the Incarnate Son hath won over the justice of the Eternal Father, yet, with-

out defeating justice, it is the power which God exerts over God for the pardon of the human race; it is the very function of grace and mercy and it is committed to human keeping. The acts of this power are efficacious even unto the portals of hell and even to the gates of heaven; nay, they go beyond the gates and reach that golden altar which is before the face of God, on which stands the Lamb forever slain and forever pleading mercy. The priest is the agent of the Incarnate God and the dispenser of His grace, His truth and life. "Let a man so account of us," says St. Paul, "as the ministers of Christ and the dispensers of the mysteries of God." (Ullathorne, Ecclesiast. Discourses.)

71. The intimate union which the priest enters into with the Divine Saviour, when, as His representative, he stands at the altar, the sublime act performed in the Holy Sacrifice, imposes upon every priest the obligation to lead a life worthy of his calling. "The title *alter Christus*", says Cardinal Manning, "is both a joy and rebuke." It ought to be for us a constant impulse to a higher degree of perfection. The very thought of a priest committing a mortal sin is too revolting to dwell upon. A priest is set apart for God's glory and on his whole person, both on his soul and on his body, there are written, as it were, in golden letters, like on the diadem of the High Priest, the words "Sanctum Domino." Could it be possible that the ordained minister of Christ and His Church should ever lose sight of his end and destiny? We should certainly not believe it, if, alas, sad experience did not assure us of the contrary. Yes, there is such a fact. Priests may sully by mortal sin the robe of virtue and innocence, with which they should always be clothed. The worst thing, however, is, that in this unfortunate state they dare ascend the altar, touch the Holy of Holies, and offer the Immaculate Lamb of God with hands polluted, and hearts defiled by grievous sin. All the outrages our dear Lord suffered

from his enemies did not hurt His feelings so deeply as the treacherous kiss impressed upon His lips by the apostate and villainous Judas. "If my enemy had reviled me, I would have readily borne it," the God-man Jesus then could say with David, and the same He can say of a priest, who has the hardihood to offer the Holy Sacrifice with mortal guilt on his soul. After this crime and sacrilegious deed has been committed once, but too often the way is paved to final impenitence and utter reprobation. To such an unfortunate man nothing is sacred any more. St. Alphonsus, commenting on that passage of Holy Scripture, "The wicked man, when he is come into the depths of sins, contemns," says: "This wicked man is the priest who sins through malice; he contemns and despises chastisements, admonitions, the presence of Jesus Christ, who is near him on the altar; he despises all and blushes not to surpass in malice Judas, the traitor." But what will be the unhappy end of such a priest? Behold it: "In the land of the saints he hath done wicked things, and he shall not see the glory of the Lord." The end will be first, abandonment of God and then the fire of hell. If ever you should have the misfortune to fall into mortal sin, oh, hasten, as quick as you can, to confession, to wash off the stain, no matter what sacrifices you may have to make, how much money, time, and humiliation it may cost you. Better all this than to say Mass in that miserable state. Do not be satisfied with mere contrition, for the law of the Church is too clear and evident. "Probet autem seipsum homo. Ecclesiastica autem consuetudo declarat, eam probationem necessariam esse, ut nullus sibi conscius peccati mortalis, quantumvis sibi contritus videatur, absque praemissa sacramentali confessione ad sacram eucharistiam accedere debeat. Quod a christianis omnibus, etiam ab iis sacerdotibus, quibus ex officio incubuerit celebrare haec sancta synodus perpetuo servandum esse decrevit, modo non desit illis copia confessoris.

Quodsi necessitate urgente sacerdos absque praevia confessione celebraverit, quam primum confiteatur." (Conc. Trid. sessio. XIII. c. VII.)

72. "Hodie celebravi, cras celebrabo." These words ought to ring continuously in a priest's ears to give him a warning to avoid each and everything that is not in accordance with the position he holds as mediator between heaven and earth, between God and man. The purity of conscience with which his soul should be adorned does not consist simply in the freedom from mortal sin. He must also strive to avoid venial sin, as far as human weakness allows. Do you wish to have a proof for this? Just think of the washing of the feet performed by our Divine Redeemer previous to the institution of the Holy Eucharist and the first Mass ever celebrated. When the apostles wondered at this strange action of their Master, they were given to understand that it symbolized the utmost purity of heart required in those who desired to partake of the Holy Mysteries. "Let no one," St. Bernard remarks, "disregard little faults, for thus it was said to St. Peter, that, unless Christ purifies of them, we shall have no part in Christ." The total life, the whole exterior and interior of a priest ought to be such as to inspire with a love of virtue those with whom he comes in contact. This is beautifully expressed in the Pontifical, in the exhortation which the bishop gives the candidates before ordination: "Itaque, filii dilectissimi, servate in moribus vestris castae et sanctae vitae integritatem. Agnoscite quod agitis, imitamini quod tractatis; quatenus mortis Dominicae mysterium celebrantes, mortificare membra vestra a vitiis et concupiscentiis omnibus procuretis. Sit doctrina vestra spiritualis medicina populo Dei. Sit odor vitae vestrae delectamentum ecclesiae Dei, ut praedicatione atque exemplo aedificetis domum, id est familiam Dei." To comply with this warning of the Pontifical, a priest should cultivate especially those virtues which are his professional

ornaments; viz; charity and chastity. "The pastor's office is the highest discipline of charity," says Cardinal Manning, "between the beginning and ending of his life charity is the urgent motive which constrains, sustains and spends all his living powers. He knows himself to be *vicarius charitatis Christi.*" As to the chastity, Cardinal Gibbons in his book "The Ambassador of Christ" observes: "Chastity is the most glorious, the most distinctive, and the most indispensable ornament of a priest. There is no vice which people more abhor, which they are less disposed, to condone than clerical incontinence. All transgressions have a peculiar malice in a priest, but incontinence is a moral leprosy, that not only renders him loathsome in the eyes of God and man, but dulls the sense of decency and self-respect in himself. He has little regard for his reputation, for a healthy public opinion, for the scandal he brings to the Church and her members. All these considerations he sacrifices on the altar of passion." The Son of God, when living on earth, did not admit to his company but chaste and pure souls. The Virgin Mother, St. Joseph, St. John the Baptist, the Apostles, above all the beloved disciple were of unblemished purity. Can it be otherwise now? Can the same Son of God permit a priest who is a slave of sensuality to rest upon His breast in the Holy Sacrament? Certainly not. Pure must be the hands that hold the virginal Flesh, pure the lips that are reddened with the Sacred Blood, pure the heart into which enters the Immaculate Lamb.

73. But what about the immediate preparation for the celebration of Mass? "Instante celebratione totis viribus (sacerdos) curare debet, ut in ara cordis ignem divini amoris succendat, actusque eliciat diversarum virtutum qui heroici sunt et tanto sacrificio quantum fieri potest convenientes." (Bona, de Missae celebr. c. 5.) When Jesus Christ, the High Priest of the New Law, was about to enter the Holy of Holies; viz, to offer the bloody

Sacrifice, He had first a fervent intercourse with His heavenly Father in the Garden of Olives. Thus also a priest, before he ascends the steps of the altar, should awaken in his heart such thoughts and emotions as are in accordance with the sacred act he is about to perform. This is done through meditation for "in meditatione mea exardescet ignis." St. Alphonsus bitterly complains of so many priests who neglect this powerful means of sanctification. "How can the priest," he says, "celebrate Mass with devotion without having first made mental prayer? I would be content with half an hour and with some even a quarter of an hour, but a quarter is too little. There are so many beautiful books containing meditations preparatory to Mass, but who makes use of them? It is through neglect of meditation that we see so many Masses said without devotion and with irreverence." These words of the Holy Doctor are but too true. It is a pity to behold priests never betaking themselves to mental prayer, except during a retreat, under the pretext that they have no time for this spiritual exercise or that they have no skill and no taste for it. Do not follow this example. Rise early enough every morning in order that you may have ample time to prepare yourself for the Holy Sacrifice by half an hour's meditation. Do not allow anyone to disturb you at that time. Leave aside all profane and worldly reflections, drop all your cares and troubles. The first fruits of the day belong to God and your soul. The collection of oral prayers called "Praeparatio ad Missam" contained in the Missal will also come handy, as it is very apt to arouse the proper emotions in a priest's heart. If you cannot recite the whole of it, say at least a part, such as the orations or one or the other psalm. Last but not least, see to it that you have finished Matins and Lauds of the office of the day, for this is obligatory, though only "sub veniali"; hence, if possible, anticipate the evening before, as you may not have much

time in the morning. Your meditation and preparation being over, walk to the Church slowly and in your clerical garb; viz; the cassock. Do not stand around and chat first with members of the congregation, whom you may chance to meet on the way, but go directly to the sanctuary. The sacristy is a holy place. It is quite an abuse to talk there on profane subjects, to laugh, to joke, to read newspapers and so forth, and all this before Mass. Your devotion and attention, if you had any, will then be gone surely. Do not allow anyone to accost you in the sacristy when you are ready for celebration, as long as you can help it. Immediately after you have entered, vest yourself, and in putting on the vestments say the different prayers, because they are of obligation. The specific formula of the Mass should be arranged before you go to the altar. Look up the Ordo every time, otherwise you are liable to make mistakes.

74. During the celebration of the Mass, the rubrics must be observed well, even to the most minute details. They bind under sin. By putting them aside or carrying them out negligently you will bring punishment on yourself; by observing them you perform so many acts of obedience by which you will earn merit and eternal recompense. "In his (ritibus) sane vel minimum apicem adjicere, tollere aut ullo modo immutare nefas est. Nullus enim in peragendo hoc sacrificio ritus adhibetur, nulla caeremonia quae inanis aut supervacanea citra impietatem existimari possit." (Conc. Baltim. II. 357.) The tone of your voice, the position of your hands, the bowing of your head, your genuflections must be exactly as the rubrics prescribe. Do not offend the pious worshipers by ill example. Thus, for instance, it is improper to become at once uneasy when something is not in order, to scold the servers, to give commands with a loud voice, to look around at every little noise going on in the church, to turn and move more like an actor than like a sacred

minister, or to proceed in a slovenly way, to yawn or groan every minute, to pronounce the words too fast,* to mutilate syllables. A priest in celebrating the Holy Sacrifice, is taking the place of Christ Himself; everything in and about him, therefore, should breathe devotion, holiness and gracefulness and which is apt to inspire faith and respect for the Sacred Mystery in all who are present. "Sacerdotium in terris peragitur sed instar coelestium munerum est computandum," says St. Chrysostom. Especially that part of the Mass which is called the Canon, should be performed in all its details with the greatest reverence and attention. "Cum perveneris ad sacrum canonem," St. Bonaventure exhorts, "recollige mentem ne per diversa vagetur, appone diligentian magnam in signis et actibus, majorem in verbis, maximam in intentione."

75. After Mass there naturally follows a suitable and proper thanksgiving. The Missal and Breviary contain a series of prayers adapted to this purpose. They are not of obligation but only directive. Any form of prayer, whether oral or mental, suffices. As far as the length of time is concerned, which should be spent in thanksgiving, no rule exists. The rubrics only say "aliquantulum," but we think it is by no means too strict to maintain with St. Alphonsus that at least a quarter of an hour should be devoted to this act. It is advisable to perform it publicly in the church or sanctuary (not in the sacristy), that the people may witness it and be induced to do the same after Communion. In some places, especially in country missions, a priest is often disturbed in his devotion after Mass. Affairs of all kinds, both temporal and spiritual, claim his attention. If they do not take too long, it is best to settle them at once; if they require some time, tell

*St. Alphonsus is of an opinion that a priest saying Mass in less than a quarter of an hour is committing a mortal sin. (cf. S. Alph. Theol. Mor. C. 6. n 400.)

the people to wait till you have finished your prayer. The Eucharistic Lord in the celebrant's heart has just as much and more right to be heard and attended to than any one else.

76. How often shall a priest celebrate Mass? Priests who have charge of souls are *sub gravi* obliged to celebrate Mass on all Sundays and Holy-days of obligation to give those who are entrusted to their care an opportunity of assisting at it and complying with the ecclesiastical precept. In missionary countries like ours, there being no canonical parishes, priests are not bound to offer the fruits of the Sunday Mass for their people; still it is greatly advisable to do it because it helps considerably towards furthering the great work of the pastorate; viz; the salvation of souls. But, what about Mass on week days? Are priests free in this regard, so that they may celebrate or not just as they please? Whatever theoretically may be said on this point, practically there is no question or dispute. A Catholic priest, whether he has charge of souls or not, ought to offer the Holy Sacrifice every day, unless he be excused for a truly reasonable cause, such as sickness, want of liturgical requisities, etc. The author of the Imitation of Christ says: "When a priest celebrates, he honors God, he rejoices the angels, he edifies the Church, he helps the living, he obtains rest for the dead, and makes himself partaker of all that is good." Again St. Thomas (3. p. qu. 82, a. 10) remarks: "Quidam dixerunt quod sacerdos potest omnino a consecratione licite abstinere, nisi teneatur ex cura sibi commissa celebrare. Sed hoc irrationabiliter dicitur, quia unusquisque tenetur uti gratia sibi data quum fuerit opportunum, secundum illud (II. Cor. 6. 1): 'Exhortamur ne in vacuum gratiam Dei recipiatis.' Opportunitas autem sacrificii offerendi non solum attenditur per comparationem ad fideles Christi quibus oportet sacramenta administrari, sed principaliter per comparationem ad Deum, cui con-

secratione hujus sacramenti sacrificium offertur." A work which is of infinitely more value to God and man than all the works which the angels in heaven and creatures on earth taken together could perform, certainly should not be omitted without serious reasons. Such a work is the Eucharistic Sacrifice. "Tantum valet celebratio Missae, quantum valet mors Christi in cruce," is a sentence attributed to St. Chrysostom. The faithful have a keen mind and sharp perception; they are scandalized when they see a priest making little of the daily celebration and looking for ease and comfort. And what shall we say of the priest himself? Has he never heard of the "fructus specialissimus" awarded exclusively to the celebrant? In the Holy Sacrifice we possess an inexhaustible fund of grace for our own sanctification. The solitary position of the secular priest in the missions of the United States is fraught with many dangers. Worldly business, numerous external affairs are liable to make him lose that first love of which the angel in the Apocalypse speaks to the bishop of Laodicea. Very well, the daily celebration of Mass is the means to keep the fire of love burning in his soul.

78. A particular obligation to offer the Holy Sacrifice arises from stipends given by private parties. From the very moment that you accept a stipend you are bound sub gravi to say the Mass according to the intention of the donor, and this within a reasonable time. Hence do not accept more stipends than you are able to dispose of within the period permitted by the regulations of the Church, or tell the parties that you cannot comply with their wish until after several months. As long as they are satisfied you may keep the stipend and postpone the Mass to a time which suits you. According to a decree of the Roman Congregation (25th of May, 1893) a priest who after a lapse of a year from the date of stipends received has failed to say the Masses is bound to place such

stipends with the obligation attached thereto in the hands of the bishop, unless the delay was made with the consent of the parties who originally offered them. Another decree containing still more stringent rules was issued by the Holy See under the date of May 11, 1904. The principal injunctions are these:

1. No priest ought to seek or accept more Masses than he himself can in all probability celebrate within the time fixed by this statute. Bishops and religious prelates, however, may collect stipends also for the priests under their jurisdiction and impose the obligation upon them.

2. If one stipend was received the Mass should be said within one month. For a hundred stipends given by one party six months are allowed, and for other amounts a longer or shorter term in similar proportion.

3. It is forbidden to accept at one time a larger number of intentions than one can probably satisfy within a year from the date of acceptance, unless the person who gives the stipend explicitly agrees to it.

4. The precept contained in the decree Vigilanti of May 25, 1893, "ut in posterum omnes et singuli ubique locorum beneficiati et administratores piarum causarum, aut utcunque ad missarum onera implenda obligati, sive ecclesiastici sive laici, in fine cujuslibet anni missarum onera, quae reliqua sunt, et quibus nondum satisfecerint, propriis Ordinariis tradant juxta modum ab iis definiendum" is to be interpreted so as to mean that after a lapse of a year from the date of acceptance all surplus stipends must be handed to the bishop, unless their number be small and the original donors grant a longer delay.

5. Those who have a number of stipends at hand left to their disposal may, as long as the people that originally offered them did not add any restrictions as to the time or place regarding the celebration of the Masses, not only send them to the Ordinary or Holy See, but also give them to priests, provided they know these priests

personally and feel secure that the Masses will be said by them.

6. Parties that left the surplus stipends with the Ordinary or the Holy See, are at once relieved from all further obligations; but whosoever disposed of stipends received by him under any title or charge, in some other way, continues to be responsible for them until he is certain that the Masses are said. This applies also to cases in which by loss of money or the death of the priest or any other accident the amount has become unredeemable. The person who originally took the stipend must then supply the defect from his own resources.

7. The Ordinaries who receive surplus stipends must keep a regular register of the intentions. They should first distribute them among their own priests who are short of stipends, next transmit them to the Holy See or other bishops or even give them to priests outside their diocese as long as they are personally acquainted with them and know them to be trustworthy in every respect. The bishop, however, remains responsible till he becomes certain that the Masses have been said.

8. It is strictly forbidden as it was heretofore ever to make any bargaining in Mass stipends by handing them over to bookdealers, to publishers of papers and periodicals or merchants and traders of any kind, even if they be priests or religious, with the tacit or express understanding, that they may keep them in exchange for goods sold to priests, who in consideration thereof oblige themselves to say the Masses. Such transaction must always be looked upon as turpe lucrum which involves a grave sin.

9. In accordance with the same principle it must be held as a rule that the stipend and the obligation arising therefrom are inseparable; the total amount and in its original form without commutation or reduction must be given to the priest who celebrates the Mass.

10. Therefore it is wrong to sell or buy books or other merchandise or to make compacts of any kind with the publishers of papers and periodicals by means of Mass intentions, no matter whether the Masses have to be said or were said, as long as it appears to be a sort of regular and habitual traffic or tends to aid some commercial concern.

11. The rule applies likewise to customs which often used to be followed by the managers of sacred shrines, inasmuch as they kept for decorative purposes a portion of the stipend offered for Masses by the worshipers. This custom must be dropped, unless the Holy See should give a new and special permission.

12. The penalties imposed upon those who maliciously violate the prescriptions laid down in the foregoing numbers 8, 9, 10, 11, are these: Priests will be suspended ipso facto, which suspension is reserved to the Holy See; clerics of inferior rank are likewise suspended from their respective order and declared unable to be promoted to higher orders; lay persons are eo ipso excommunicated, which excommunication is reserved to the bishop. Finally, the excommunication inflicted in the bull "Apostolicae Sedis" against "colligentes eleemosynas majores pretii, et ex eis lucrum captantes, faciendas eas celebrare in locis ubi missarum stipendia minoris pretii esse solent" remains intact.

If a stipend has been accepted for an urgent cause (pro felici partu, pro infirmo, etc.), you must say the Mass at once, so that the effect may be realized. Likewise if certain conditions are added; for instance, that the Mass shall be celebrated at a particular shrine, at a privileged altar, etc., you sin against justice by not complying with these conditions. The rate of stipends for different Masses, such as low Mass, Missa cantata, solemn Mass, is fixed by diocesan statutes or by legal custom. A priest is not allowed to ask more than the rate permits, but he may

accept any amount if such be the voluntary and spontaneous gift of the parties. It is not wise to go below the established rate, because thereby other priests are apt to be injured. That you may keep an accurate account, have a special book for Mass intentions. Mark the date on which the stipend was received, the amount of money paid, the intention of the giver, and the date on which the Mass was said. Thus there will be no danger of defrauding the people, of forgetting Masses, or of undue postponing of them. Moreover, such a book will be a good record. You will be able to see how many intentions, as an average, you receive annually, this being a sort of spiritual barometer for the congregation. In order to encourage people to give stipends, the pastor should publish every Sunday the various intentions for each day of the week. Sometimes parties wish to found a Mass; viz; they desire to deposit a certain sum of money as capital or principal, with this stipulation, that the annual interest thereof shall be used as a stipend for a Mass according to their intention, to be said either *in perpetuum* or for a fixed number of years. It may be doubted whether, under the present circumstances here in the United States, ecclesiastical matters yet lacking stability, such foundations can be safely accepted. Certainly no priest can accept them on his own authority. He must have the consent of the Ordinary and sufficient security must be given to guarantee the celebration of The Masses (cf. Con. Baltim. II. n. 370.)

79. Is a priest allowed to duplicate? As a rule only one Mass can be said by one priest on one and the same day. The injunction is of a stringent character. However, we must take to a few exceptions. By virtue of a universal privilege all priests are entitled to say three Masses on the feast of the Nativity of our Lord (Dec. 25th). Again, on Sundays and Holy-days of obligations the rector of a congregation is allowed to duplicate, if

otherwise a considerable portion of his flock will have no opportunity to hear Mass. This is apt to occur when one priest has charge of two parishes, the members of which, on account of the distance of the churches from each other, cannot attend Mass at the same church, and also when the church is too small to hold all the people at the same time. In either case, the Ordinary of the diocese may grant the power to binate. We say the Ordinary of the diocese, because his express or tacit consent is necessary. After it has been given, the right of bination is attached to the place and may be made use of not only by the regularly appointed pastor but by each and every priest who happens to attend to the parish at the time.

Moreover, bishops in mission countries are wont to obtain from the Holy See a special faculty by which they are authorized to permit bination not only in the two aforesaid cases, but also whenever a good number of the faithful would otherwise miss Mass on a day of obligation. This faculty duly communicated to the clergy is a personal privilege granted to the individual priest which cannot be subdelegated. Several prelates having some serious doubts about the precise extent and object of the power conferred upon them questioned the Roman authorities as to the number of persons required for the use of the privilege. Thereupon the Congregation of the Propaganda issued an instruction (24th of May, 1870) on bination.* It appears from this document that owing to varied circumstances no definite and universal rule can be assigned—"Tot tamque varii sunt casus, qui de hac materia in missionibus possunt contingere, ut praevideri facile haud possint, multoque minus reduci ad determinatas regulas; de iisdem enim judicium variari potest juxta dispares locorum, temporum personarumque concurrentes circumstantias. Haec est ratio, cur dubiorum

*The full text of this instruction can be found in the Appendix of the large and complete edition of the III. Plenary Council of Baltimore.

particularium resolutio, quae hac de re sunt proposita, plerumque remissa est prudenti superioris missionis arbitrio."

Manifestly there must be a grave cause and it is left to the Ordinary of the diocese to decide whether such a cause exists or not. He is expected to carefully examine each particular case in order to satisfy his own conscience. Not only the distance from the church or the number of the attendants, but also other circumstances ought to be taken into consideration. It is safe to assert, that if from thirty to fifty people would be deprived of Mass the apostolic faculty may be made use of without scruple. When the number is smaller, some other grave circumstances (such as scandal, great spiritual need, etc.,) must concur to render bination permissible. It seems to be an abuse for a priest to duplicate for no other purpose than to give a few nuns in an adjacent convent the opportunity of an early Mass, as long as these nuns are not strictly cloistered and may without much trouble come to the parish church to assist at the Holy Sacrifice.

The privilege of bination always implies that there is but one priest in the place. If another priest (viz; a visitor) by chance happens to be there, who is willing and able to say Mass at the usual hour so that the people can be well accommodated, the privilege ceases. This is evident from the famous bull of Pope Benedict XIV. "Declarasti Nobis" and also from a decision given (May 10, 1898,) by the Congreg. S. Officii. The question had been proposed: "An liceat episcopo licentiam binandi concedere presbytero unam missam celebranti in oratorio suburbicario vel rurali, aliam vero in civitate vel loco ubi etiam adsint alii sacerdotes Sacrum facientes?" The reply was: "Non licere."

The celebration of more than one Mass does not entitle the priest to a double stipend with the exception, however, of the feast of Christmas. On that day a stipend may be received for each Mass.

How is a priest to act when he duplicates? As a matter of course he must remain fasting for the second Mass and not take the ablution in the first Mass. If through forgetfulness he took the ablution, he cannot say another Mass on the same day, though the people would thereby be deprived of the opportunity to assist at the Holy Sacrifice. To prevent this misfortune, it may be well to instruct the servers beforehand by ordering them to remove the cruets with the wine and water to the sacristy immediately after the offertory.

What rubrics must be observed in duplicating? The Roman Ritual directs, that after Communion, when both species have been consumed, the celebrant standing in the middle of the altar should first say with his hands joined the words: "Quod ore sumpsimus," etc. Thereupon moving towards the epistle side he washes his fingers in some clean vessel and wipes them with the purifier, reciting the prayer "Corpus tuum, Domine," etc. Then he returns to the middle and covers the chalice in the ordinary way, with this exception that the corporal is left spread under the chalice, after which Mass is continued as usual. Having finished the last gospel the celebrant should, before he leaves the altar, uncover the chalice once more and take the few drops of the precious Blood which likely in the meantime have collected in the bottom of the chalice, because they belong to the same sacrifice.

What is to be done with the chalice? We must distinguish. The second Mass will be said either in the same church or in another one situated at some distance. In the first case the chalice well covered ought to be removed to the sacristy and be put in a safe place. The corporal, however, should always be spread under the chalice. When the latter is used again in the second Mass care must be taken first not to remove it from the corporal or pall, and again not to wipe it with the purifier at the offertory.

If the other Mass will be celebrated elsewhere, the same rubrics ought to be followed regarding the consuming of the species in and after Mass; viz; the few drops of the precious Blood that were left. Thereupon as much water should be poured into the chalice as it had contained wine. This water having been emptied in a clean vase, the chalice is wiped with the purifier. If needs be, it may then be carried to the other church. The ablution, both of the fingers and the chalice, should be kept in a safe place and be taken in another Mass after communion, for instance, on the next day. If this is impossible, it should be caused to be absorbed by some raw cotton, which is burnt, after the sacred particles have been dissolved.

80. Only the duly ordained minister of Christ, the priest of the Catholic Church, is entitled to ascend the altar to offer the Holy Sacrifice. But it would be wrong to conclude that lay people cannot participate in this act. On the contrary, they are urged to assist and unite their pious prayers and intentions with those of the sacrificing priest. Thus they will have a particular share in the fruits of the Sacred Mystery. "Necessario fatemur," says the Council of Trent, "nullum aliud opus adeo sanctum ac divinum a Christi fidelibus tractari posse, quam hoc ipsum tremendum mysterium." Because to assist at the Holy Sacrifice is such a holy and meritorious work, the Church commands the faithful, who have come to the use of reason, to hear Mass on all Sundays and Holy-days of obligation. The commandment binds under mortal sin; only a grave cause will exonerate a person from this duty. We are sorry to say that the importance of the obligation is not always well understood by Catholics in the United States. They hold themselves excused sometimes on vain grounds and through mere illusions. We grant that in rural districts, where people live at a considerable distance from the church, the roads at the same time being in a poor condition and the weather severe, it is often impos-

sible or very difficult to come to Mass. But not so in cities and towns. Still quite a number, especially of young folks, stay away from Mass on Sunday through mere neglect. Let a pastor spare no efforts and pains to stop the abuse. Moreover, the faithful must be admonished to assist at Mass also on week days. Not all are able to do this. However, a good many could and would if they were properly instructed. "Vehementer cupimus, ut animarum moderatores commissos sibi greges moneant et cohortentur, ut singulis quoque si fieri possit per hebdomadem diebus et praecipue in festis Domini nostri et beatissimae Virginis ubi nulla adest legis obligatio Missae sacrificio devote interesse velint." (Conc. Baltim. II. n. 365.) There are divers ways and means to introduce this pious custom of assisting daily at Mass. First of all, the priest should stay at home as much as possible and celebrate at a fixed hour, which is convenient for the people. To neglect this is equivalent to depriving the faithful of a great benefit which will not go unpunished before God. Again, if there is a church bell, let the sign be given a sufficient time (twenty minutes at least) before the service. Above all, however, make the children of the parochial school attend Mass every day. If you wish to ground these children well in solid piety, and to cultivate in them the habit of attending Mass well afterwards, you must in this, as in every other good work, accustom them whilst they are young. "Adolescens juxta viam suam, etiam quum senuerit, non recedat ab ea." (Prov. XXII. 6.) The children when in church must be watched and looked after by their teachers, because left to themselves they are liable to become restless. To fix their attention, it is necessary to engage them in singing or praying. Finally, the rector of a parish should not fail to explain to his flock in sermon and catechism the great value of this Sacrifice, the mode of assisting, its wonderful effects, etc. This ought to be done not only once, but repeatedly, for

"Fides ex auditu." A parish in which you happen to see quite a number of adult persons, men and women, at Mass on a week-day's morning, furnishes an edifying example. It shows that the people are not altogether absorbed by worldly affairs, but are mindful also of their eternal salvation. The zeal and patience of a pastor therefore, should not stop short until he has obtained what he wants and what, under existing circumstances, he may reasonably expect. Two more remarks we must add here. First, whenever a Holy-day of obligation happens to fall on a week day, in cities at least, where several Masses are said, one Mass ought to be early in the morning (five or six o'clock), to give persons who have to work a chance to assist. Again, when there is a concourse of people for confession, particularly on Sundays, as soon as the hour for Mass has arrived, stop at once the work of hearing confessions, no matter how many are waiting. It is better that they wait and go to confession after Mass, than that the whole congregation should be delayed for them and become impatient, some perhaps even returning home and not hearing Mass at all.

81. Where may Mass be celebrated? According to a universal ecclesiastical law, the Eucharistic Sacrifice cannot be licitely offered except in churches and public oratories which have been erected and set apart for divine service, and for this end have been consecrated or at least been blessed. (cf. Conc. Trid. Sess. XXII.) Bishops may permit the celebration of Mass also in private chapels and oratories inside of convents, hospitals, seminaries and all places which come under the name of "loca pia." Religious, with solemn vows, are eo ipso entitled to celebrate Mass in their own oratories, likewise bishops in their domestic chapels and when traveling the latter have the right of a portable altar with the privilege of saying Mass anywhere. For all other places a special apostolic indult is required. In missionary countries like America, such

a papal privilege is usually forwarded to the Ordinaries of the diocese, who may communicate it to priests under their jurisdiction. But this faculty "celebrandi sub dio et sub terra in loco tamen decenti" has been limited by the Second Council of Baltimore (n. 362), so that at present priests cannot licitly say Mass in private dwellings except at regular stations, where no church exists, and in houses designated by the bishop; also now and then in other places, but only by a special permission of the Ordinary. Besides, note the term "in loco tamen decenti." Priests are not allowed to celebrate in the temples and meeting houses of heretics or schismatics, nor in the dwellings of Jews, Infidels, Protestants, etc., nor in the halls of Free Masons, Odd Fellows, and other secret lodges, nor in taverns, saloons, dancing and gambling houses, nor finally in any apartments used as bedrooms, whether a person is actually sleeping there or not. (cf. Putzer "Commentarium in Facultates" n. 161. III. C. and Kenrick Theol. Mor. Tr. XVII. n. 87.) Whenever you are compelled to celebrate in a private place, make an investigation beforehand and see whether it really be "locus decens" in the sense that the faculty demands. Usually you must carry along everything needed, such as altar-stone, vestments, missal, chalice, etc. Therefore have a written list of the various utensils made out and compare it with the different articles packed up in your valise or traveling bag before you leave home, lest you forget something, the absence of which would prevent you from saying Mass and would thus put yourself and the people to great inconvenience. During the cold season the churches, as a rule in the United States, are heated, but if this should be too expensive on week days and the temperature too low, the bishop may permit Mass to be celebrated in the sacristy or in the schoolroom. The best thing, however, is to have a special apartment, a so-called winter chapel, set aside for this purpose in the basement of the church or elsewhere.

82. The "rector ecclesiae" must see to it that the various requisites for the celebration of the divine Mysteries be in a proper condition, suitable to the dignity of their purpose and in accordance with the rubrics. The altar ought to be built either of stone, not brick, so as to constitute one solid structure (altare fixum et immobile) or of wood, in which latter case a stone large enough to hold a chalice and host (altare portatile) must be inserted in the "mensa altaris." Both kinds have to be consecrated before they are used. The "altare fixum" loses its consecration whenever it is removed from its original place, or when the mensa is loosened from the lower structure. The "altare portatile" ceases to be consecrated when the little "sepulchrum" containing the relics is opened. This "sepulchrum" must be in the centre of the "lapis altaris"; not on the edge. It must be closed by a small stone, well cemented; not by plaster of Paris only. The total structure of the altar ought to have a somewhat elevated position on a platform with at least one step. Three different pieces of linen cloth, which have been blessed beforehand, must be spread over the mensa, the upper one so that it hangs down to the floor at each corner. Candles and candlesticks, at least during Mass, ought not to be put on the mensa, but on the shelves at both sides of the tabernacle. The platform and steps leading to the altar should be covered with a rug or carpet. "Gradus omnes altaris inferiores cooperiantur aliquo amplo et pulchro tapete." (Caerem. Episc. L. I. c. 12. n. 16). It is proper to have the altar and its surroundings ornamented according to the season. "Igitur habenda est ratio in iis (ecclesiis) ordinandis temporis et loci ac personarum. Decet enim ut in diebus festis splendidior appareat, quam in aliis non festivis eoque magis, quo ipsi dies festivi erunt solemnio res." (Caerem. Ep. L. I. c. 12. n. 1.) The fittest and best ornaments are flowers. Natural plants deserve to be preferred to artificial flowers. Of the natural plants holds

good what the canticle says: "Benedicite universa germinantia in terra Domino." Artificial flowers, because they easily come in contact with lights, are dangerous and after all but a poor substitute for the products of nature. With a little care you will be able to have natural flowers almost throughout the whole year. During the season of Advent and Lent, whenever the Mass is of the day (Dominica seu feria), the altar must be left bare, without flowers and other ornaments; likewise at Requiem Masses. For the celebration of the Holy Sacrifice you need proper vestments. Let them be neat and clean. "In divino sacrificio celebrando, detur opera diligenter ut altarium ornamenta et vasa sacra sint munda, non foeda corporalia vel purificatoria, non vestes lacerae vel indecentes, indusia vero privati apparatus sub amictu et alba lateant, ita ut non indecoro vel mundano more appareant." (Conc. Baltim. II. n. 360.) See to it that these vestments be of the material prescribed. The amice and alb must be of linen, the chasuble, stole, etc., of nothing inferior to silk. (cf. Wapelhorst Comp. Sacr. Liturg. 11. 6.) For Sundays and Holy-days you should have a few more costly vestments. Take care, however, that they be strictly liturgical with regard to shape and color. Every mission, even the poorest, we believe should have at least one set (five colors) of sacerdotal vestments. Vestments must be blessed before they are used. The chalice must be consecrated; it may be made either of gold or silver or tin (stannum), perhaps even of brass or copper. In the last case, however, it ought to be gilt or silver plated. The inside of the cup must always be gilt. The gilt wears out in course of time, therefore have it renewed occasionally. Keep the chalice and all the other sacred vessels clean and bright. The cruets for the wine and water, as a rule, should be made of glass; metal cruets are not forbidden, but less practical. The candles for Mass and for all other liturgical functions, must be of wax. It is quite wrong to

celebrate Mass with other than wax candles. Bees-wax has a symbolical meaning, it is a type of virginity, of the pure body of Christ, the fruit of the pure and immaculate Virgin Mary. Wax candles can now be obtained at a moderate price; it is bad economy to buy on the plea of poverty a large amount of stearine and other candles, which cost twice as much or more, instead of the required number of wax candles.

83. Nothing deserves greater attention and more careful vigilance than the "materia sacrificii." The sole matter allowed and prescribed "jure divino" for the Sacrifice of the Mass are bread and wine. The bread must have been prepared of wheat flour, it must be of round shape (forma orbiculari), it must be unleavened, at least according to the Latin Rite. The best way to get the flour is to buy it at the mill and not in a store, for then you may rest assured, to obtain a genuine and unadulterated article. Do not buy too much at once and have it stored up well in a dry place. In baking the bread nothing but water ought to be mixed with the flour; no milk, butter, grease, etc. The priest should previously instruct those who have charge of the work. The hosts must be cut well and fragments adhering be removed as far as possible. It will serve much to the purpose to let the plates of bread, after they are baked, first stay for a few days in a place neither too dry nor too damp. Hosts which are older than two or three weeks, are unfit for Mass, and at least "materia illicita," if not "invalida." The second matter used for the Holy Sacrifice is wine. This wine must be perfectly natural *i. e.* "vinum de vite." In order to deserve this name it must have been made from ripe grapes, it must have gone through a natural process of fermentation, and it must not contain any artificial and foreign ingredients. Only for sweet wines a little allowance has been made lately. The bishop of Marseilles (France) had asked whether it was proper to add

to certain sorts of wine a small quantity of spirits of alcohol, since otherwise it would be too difficult to preserve the wine. To this the Roman authorities answered: "Dummodo spiritus extractus fuerit a genimine vitis, et quantitas alcoholica addita una cum ea, quam vinum de quo agitur, naturaliter continet, non excedat proportionem duodecim pro centum et admixtio fiat, quando vinum est valde recens, nihil obstare quominus idem vinum in Missae sacrificium adhibeatur." Everybody knows that in the manufacture of wine a great amount of adulteration takes place nowadays. Perhaps fifty per cent. of what is sold under the name of wine is either no wine at all, only an extract of black berries, lemons and other fruit, or it contains not enough "succus vitis" to render it fit for sacramental purpose. It is not easy to discover whether wine has been adulterated. Indications of adulteration are an unnatural sweetness and burning taste, and with red wine a strongly colored froth on top. The only sure way, however, to detect falsification is a chemical analysis, and even this may fail when the fault lies not in the ingredients, but in the process of extracting the juice. To obviate the danger of ever using a product for Mass which is "materia illicita" or even "invalida," it is proper to and have the manufacturing done by an expert according to your instructions. Of course not everyone may feel make the wine yourself; viz; to buy or raise the grapes inclined to do this, and in small parishes, where only a limited quantity of Mass wine is used annually, it will hardly pay. Hence ordinarily rectors of churches will be compelled to procure their Mass wine from public dealers. There is no objection to this, provided the necessary precautions be taken to obtain a genuine "vinum de vite." Here we feel inclined to make the following suggestions:

1. Never get your wine from a merchant who is no practical Catholic, nor from a Protestant or Jew. Do

not trust their promises or the references of priests and bishops forwarded by them.

2. Do not take for Mass such wine as is not sold for that purpose, but only for table use, and hence do not buy the wine from a common liquor-dealer or saloon-keeper.

3. Do not send your orders to some obscure firm in a distant place, especially in the East, in California, etc.

4. Do not take for Mass any foreign wines, nor, if you can get other sorts, red or sweet wines; the latter are liable to be adulterated in a manner which is hard to discover. (cf. Conc. Baltim. n. 373.)

5. Do not use wine which is either very cheap or very expensive. If quite cheap, it is probably too fresh, or not substantial enough; if expensive, it may not be genuine.

6. The safest procedure is to buy the wine for Mass either from a monastery or ecclesiastical institution which is manufacturing it, or from a reliable Catholic firm, which either manufactures the wine itself or gets it from another Catholic firm as the original producer. To make sure of this, you must inquire beforehand by asking disinterested parties.

However not only in procuring Mass wine care ought to be taken in getting the genuine article, but also no less care should afterwards be employed in preserving it. Here, again, we may be allowed to add a few practical hints:

1. Have the wine sent in a solid, hermetically closed keg or barrel and examine it well after it has arrived.

2. Do not tap it at once, but let it rest quietly a week or two to settle.

3. Do not tap it when the weather is damp or rainy and there is too much moisture in the air, because it will affect the wine immediately so that you can hardly get it clear and clean, as desired.

4. Have the bottles well cleaned beforehand; do not use old corks, but always new ones.

5. The bottles, after they have been filled, must be laid horizontally on a soft ground (in sand or sawdust) and be kept in a dry cellar.

6. Have the bottle which you actually use always corked and keep it under lock in the sacristy.

7. Clean the small glasses or cruets sufficiently before use and again after they have been used.

By observing such little rules all danger of celebrating Mass with a "materia invalida" or "illicita," as far as the wine is concerned, will be avoided and the propriety due to the Holy Sacrifice be observed.

84. A priest in saying Mass has need of a server, partly that he may answer the various prayers, representing thus, as it were, the whole congregation of the faithful, partly that he may assist in what cannot be performed conveniently by the celebrant himself, such as the carrying of the missal, the fetching of the wine and water, etc. It is quite an abuse for a priest to say Mass without a server, if he easily could have one. The faculty granted to the clergy of this country, "celebrandi sine ministro," is to be interpreted in the sense that you are permitted to say Mass without an attendant if you cannot get any, and if otherwise, you would have to omit the celebration entirely. Only male persons, clerics or laymen, are allowed to serve at the altar. Women, in accordance with the rule of St. Paul (I. Cor. XIV. 34), are excluded, only a religious may answer; however, she is not allowed to lend any assistance, and she must remain outside the sanctuary. Even in convents, sisters must procure a male server if possible. Usually boys or young men are chosen for the office. They ought to be selected with prudence and care, because not everyone is fit to fill the position. Take only such as have a good reputation, and who show some practical talent. We often hear it said that boys who

serve at Mass are the rudest boys in the parish. There is some truth in it, and the blame in most cases lies with the pastor because he does not reprove the servers for their improper conduct. Never, as a rule, leave the boys alone in the sacristy. If you cannot watch them yourself, have an elderly person, teacher, sexton, trustee, etc., attend to it. Do not allow them to talk, to wrestle, to play or to do any other mischief in the sacristy. They must be made to understand that the sacristy is a holy place, and that the office held by them is an office of sacredness which they must perform in a proper way, or else they will be discharged. We may also say here "quotidiana vilescunt." It is not advisable to keep the same servers too long, because gradually they will lose all respect for the sanctuary. Therefore they should be changed, say, once a week or at least once a month. Of course, in small towns or rural districts, where perchance you have only a few servers or a limited number, you cannot help keeping them for a longer season. But, then, always watch them and do not tolerate any unseemly manner. Priests sometimes take boys to board and employ them in different kinds of work at the parsonage. We cannot recommend this practice. Such boys are liable to be spoiled, because they acquire a habit of idleness, and they see and hear things which their minds cannot yet bear. As to actual service at Mass, we suggest the following: First of all, the young scholars must be well drilled, so as to do everything just as the rubrics prescribe, properly and gracefully. They ought to know the responses well by heart and pronounce every word slowly and distinctly. They should wear a clerical dress, a sort of cassock of red or black color covering the whole body and not only the lower part like a skirt; over the cassock a short surplice should be worn. It is also proper to have special shoes or slippers for them. See to it that they handle their wearing apparel carefully, that they hang it up in a separate

place and do not throw it on the floor. The same holds good of vessels, cruets, censers, furniture, etc., which pass through their hands. They must be accustomed to punctuality and decorum. Tell them to come to church in a decent dress, not with coats or trousers torn; their face washed and their hair well combed. Little as such items may seem, yet they are, after all, of importance, for "sancta sunt sancte tractanda." Finally, do not overburden these boys. As a rule, they should not serve two or three Masses in succession, because it is apt to fill them with disgust for their office and for religion altogether. "Qui altari servit de altari etiam vivere debet" may be applied here, too, though only on a small scale. Remunerate your servers occasionally, let them have a little feast or entertainment, make an excursion with them, etc. This will help to foster an honorable pride and ambition among them and render them alert in attending to their duties.

Appendix I.

VESPERS.

85. The Catholic Church is not content with honoring the Lord of Heaven and earth in the morning by the oblation of the Eucharistic Sacrifice, but she has also a solemn evening service called Vespers. The people of the Old Law were ordered by God Himself to offer two gifts a day, one in the morning, one in the evening. In the book of Exodus (XXIX. 37, 41) we read: "Hoc est quod facies in altari, agnos anniculos duos per singulos dies jugiter, unum agnum mane . . . alterum vero agnum offeres ad vesperam juxta ritum matutinae oblationis et juxta ea quae diximus in odorem suavitatis." The object of this arrangement was to indicate that the first and last fruits of the day belong to the Most High exclusively. The ceremonies and rites of the ancient Law were a shadow

of the things to come. The new religion founded by Christ destined to supersede and bring to perfection the original covenant made through Moses, could not be left, therefore, without an evening service. Vespers, in some form or another, existed from early times. The Apostolic Constitutions earnestly exhort the faithful to come to divine worship twice a day. "Ab ecclesia Dei ne absis, surgens ad eam mane, antequam ullum opus aggrediaris et rursus ad eam vespere ut gratias agas Deo de iis propter quae vitam tibi largitus est." (Const. Apost. lib. II. c. 36.) A similar passage occurs in one of the sermons of St. Augustine: "Veniet ergo cuicumque possibile sit ad vespertinam celebrationem et oret ibi in conventu ecclesiae pro peccatis suis Deum, qui vero non possit saltem in domo sua oret." (De temp. sermo. 251.) During a number of centuries the daily evening service was considered an important religious function and a common worship in which the whole congregation, both lay and clerical, were anxious to take part. Later on though the people at large ceased to attend, and only the clergy, as far as they had a "vita communis," continued to celebrate Vespers, as is done yet with cathedral chapters and in religious houses. However, on Sundays the old custom of having an evening service for the whole congregation, remained in vogue and has not yet been abandoned. Diocesan synods and Provincial Councils held in different parts of the world up to a recent period have deemed it proper to urge the faithful to sanctify the Sunday not only by hearing Mass in the morning, but also by meeting for a public worship in the afternoon or evening. Thus with us, the Fathers of the Second Council of Baltimore say: "Vesperae integrae ut decantentur diebus Dominicis Festisque in omnibus ecclesiis more ecclesiae Romanae, quatenus fieri potest, volumus et mandamus." (n. 379.)

86. Are rectors of congregations obliged to have Vespers in their churches? We hear it said sometimes

that in the United States there being no regular parishes, this obligation does not exist. However, the words of the Baltimore Council just quoted leave no doubt in this matter. And indeed, we may ask, is not a priest having care of souls bound to offer those under his charge the ordinary means of sanctification? Certainly, you will say. Now facts without number prove that in congregations of cities, towns and villages at least, where Vespers are not held, there is always much disorder, many profaning the day of the Lord by drinking, dancing and other sinful dissipations. Only a grave cause can excuse a pastor from not celebrating Vespers. Thus in a country mission, which is made up exclusively of farmers who live several miles away from the church, it may be impossible to arrange a service in the afternoon. The people having been at a late Mass in the morning, cannot be expected to come to church a second time on the same day. Again, in a small parish there is perhaps no choir and no way of organizing one. All this naturally will furnish a sufficient excuse. Still we cannot help indorsing what a zealous American bishop* in the instructions for his clergy once remarked: "We have known clergymen to omit Vespers from one end of the year to the other, on the plea that they had no choir and could not get up one. This may be possible, but it appears very strange that both predecessors and successors of such clergymen were able to get up a choir and to have Vespers regularly. Where there is a will there also will be found the means." Some priests object to Vespers and do not hold any because, as they say, the people do not appreciate them, since they are sung in Latin. They prefer to hold services in the vernacular and devotions, in which the whole congregation can take a more lively and active part. We believe that without a special permission of the Ordinary the latter cannot be done. "Atque hae (Vesperae) quidem nunquam omit-

*Bishop Baltes, Pastoral Instruction, II Part, n. 80.

tendae sunt," says the Council of Baltimore in the above cited passage, "ob alia exercitia pietatis. Cultus enim solemnis ecclesiae Pontificibus probatus, et per tot saecula vigens Deo gratior censendus est." A pastor is not authorized to substitute any service of his own for what has been established by the Church. Certain usages and customs in European countries cannot be transplanted to our soil without the proper sanction.

87. Are the people obliged to attend Vespers? They are not obliged strictly and sub gravi. But we do not agree with those who say that there is no obligation whatsoever. There is a divine law of sanctifying the Lord's day and this means the whole day. Therefore people who habitually stay away from Vespers for apparently no reason, simply under the pretext that there is no ecclesiastical precept, understand little what the divine law demands of them. By such conduct they sin at least venially, give scandal, and can hardly lay any claim to the name of good Catholics. A congregation in which such a state of things prevail, where at Vespers you see only the school children and a few pious women, deserves the blame of the Holy Ghost: "Because thou art lukewarm, and neither cold nor hot, I will begin to vomit thee out of my mouth." (Apoc. III. 16.) If perchance you are sent to a place of this kind, use all means possible to effect a change. "Argue, obsecra, in omni patienta et doctrina." (2 Tim. 4. 2.) "In patientia," viz; do not scold the people at once, but bear with them first; a reform needs time. Inquire into the causes why Vespers are neglected, and try to remove them. One reason perhaps is because the service is at a wrong hour, too early in the afternoon. It may be more expedient in cities to have it in the evening at seven or eight o'clock. Again, "argue in doctrina." Many persons do not know what this service means. Instruct your parishioners about the object the Church has in view, show them the beauty, the

deep mystery contained in the psalms, anthems and other parts of the office, procure for them books having a translation in the vernacular. Let the people who cannot attend Vespers understand that it is highly desirable to have private devotions at their homes with their families on Sunday afternoons.

88. In what manner must Vespers be carried on? As a matter of course everything should be strictly rubrical, as far as circumstances allow. The singing ought to be alternately. In case the choir be too weak for this, the celebrant may sing one verse, the members of the choir another. The practice followed in many places is to have a number of boys (pupils of the parochial school), with good voices and well drilled, stationed in the sanctuary, who sing alternately with the choir in the organ loft. This mode is highly recommended by the Second Council of Baltimore. "Insuper valde exoptandum esse censemus, ut rudimenta cantus Gregoriani in scholis parochialibus exponantur et exerceantur, sicque numero eorum, qui psalmos bene cantare valent magis magisque increscente, paulatim major saltem pars populi secundum primitivae ecclesiae adhuc in variis locis vigentem usum Vesperas et alia similia cum ministris et choro decantare addiscat. Qua ratione omnium aedificatio promovebitur, juxta illud S. Pauli: Loquentes vobismetipsis in psalmis et hymnis et canticis spiritualibus." (n. 380.) The formula of the Vespers may be either the office of the day, according to the Ordo and diocesan calendar, or always one and the same; for instance, of the Blessed Virgin, of the Patron Saint of the church, of the Sunday, etc. The latter is permitted now in parochial churches for the Sunday service of the people, provided the formula chosen be a liturgical formula found in the "Vesperale Romanum." The celebrant must observe the rubrics well: sit, stand, kneel, etc., as is prescribed. He should wear the cope from the very beginning and not put it on only at the

Magnificat. The acolythes, censer bearer, etc. ought to be taught well as to what they have to do. When everything is done gracefully and with promptitude in the sanctuary, the people in the body of the church will be edified and find it a pleasure to attend.

Appendix II.

CHURCH MUSIC.

89. True religion is not confined to the silent prayer of the heart; it longs for an external expression of those affections with which the innermost soul is filled. Nay more, when these affections are strong it is but natural that by the very tone and modulation of our voice we indicate the sentiments filling our hearts. This is the origin of vocal music at divine worship. As a further vehicle, instrumental music is added to help the human voice in performing its task with greater perfection, with more skill and alacrity. This most reasonable practice has the positive approbation of the Holy Ghost Himself. By the mouth of the royal Psalmist He calls upon us: "Sing, ye, to the Lord a new canticle, praise ye the Lord in His Holy places, praise Him with the sound of trumpet, praise Him with timbrel and choir, praise Him with strings and organ." (Psalm 150.) The Catholic Church has followed this advice of the Divine Spirit in all ages. When the early Christians met in the catacombs of Rome for the celebration of the Holy Mysteries, the air of the underground hallowed spots resounded with the praises uttered by the mouths of the pious worshipers. At a later period during the Middle Ages and up to our own times, that original mode of honoring God, handed down from olden days, has been kept up constantly. This may be seen from the fact that the most learned theologians and most saintly men throughout various centuries have

vied with one another in composing sacred hymns and melodies to be sung by the faithful at divine service. It may suffice to mention St. Ambrose ("Te Deum laudamus"), St. Augustine ("Exultet jam angelica turba"), St. Gregory the Great ("Audi benigne Conditor"), St. Bernard ("Jesu dulcis memoria"), St. Thomas Aquinas ("Lauda Sion"). Quite a number of other hymns, sequences, etc., ("Ave Maris Stella," "Dies Irae," etc.) whose authors are unknown, have found their way into ecclesiastical liturgy one after the other. All this proves how anxious the Church of Christ has been to foster singing as an important part of her service. Instrumental music also has met with ecclesiastical sanction. Though not as old as vocal music, yet it may be traced back to the seventh or eighth century. The most appropriate musical instrument for divine worship is the organ. Other instruments, such as violins, clarionettes etc., cannot be used except with permission of the Ordinary.* Large churches especially in cities should have a pipe organ; in a small church a reed organ or melodeon may answer the purpose.

90. Singing in church may be either choral or congregational. The first kind is done by a select number of special voices (choir), in the latter, the whole mass of the people joins. During the liturgical functions (viz; at Mass, Vespers, Benediction, etc.) only that which is contained in the liturgical books (Missal, Breviary, etc.,) may be sung, and this in the liturgical language, *i. e.* Latin. It is an abuse to sing in the vernacular during High Mass (Missa solemnis and Missa cantata). During a low Mass which, as such, requires no singing, the people attending in a body, or the choir, as the case may be, are allowed to sing in the vernacular, provided the hymns have the approbation of the Ordinary, or are taken from approved books. The pastor ought to do his

*Nec alia instrumenta musicalia addantur, nisi de consensu Episcopi." (Caerem. Ep. L. 1. c. 29. n. 11.)

best to organize a good choir in his church. We are fully aware of the difficulties which, in this regard, priests frequently meet with, the disappointments and inconveniences to which they are exposed. However, we do not believe that this should be a sufficient cause for dropping the matter or not caring about it. A few suggestions may not be out of place here. First of all, it must be borne in mind that the singing during divine service is not simply a mechanical performance or an exercise of art, but a truly religious act in the same way as praying. Therefore only faithful, pious and practical Catholics ought to be chosen for the choir. Do not admit Jews, Infidels, or Protestants, no matter what excellent voices they may have. As long as women are tolerated, yet you must see to it that only ladies or girls of good reputation be selected; no light-minded, careless, flirting damsels. Let the members of the choir understand that their office is a sacred one, and that they must give a good example to the whole congregation. No misdemeanors, such as laughing, talking, or any other kind should be tolerated in church. They should be ready to make sacrifices for the good cause in attending the rehearsals regularly, in bearing with criticism, in avoiding jealousy among themselves. A few timely remarks made by the pastor will not fail to keep up the right spirit. The latter should encourage them by being present at the rehearsals as much as possible, by praising and rewarding them occasionally. As a rule the service ought to be voluntary; no one should be coaxed to join or remain, if he is not perfectly willing to do so.

91. We cannot help expressing a remark about the crying abuses and profanations which, in but too many churches, exist. All laws and decrees issued by the Holy See, by the Congregation of Rites, by Provincial Councils, by Synods and Bishops have not done away with them. Quite a number of priests, it seems, do not realize

what duties they have in this regard. "Cavendum autem est, ne sonus organi sit lascivus aut impurus et ne cum eo proferantur cantus, qui ad officium quod agitur non spectent, nedum profani aut ludicri; idem quoque cantores et musici observent, ne vocum harmonia quae ad pietatem augendam ordinata est, aliquid levitatis aut lasciviae praeseferat ac potius audientium animos a rei divinae contemplatione avocet, sed sit devota, distincta, et intelligibilis." (Caerem. Episc. L. I. c. XXVIII. 11. 12.) The Third Council of Baltimore has devoted a whole chapter (Tit. III. c. IV.) to sacred music, which is well worth reading. "Iisdem pastoribus," the Fathers of the Council say, "dum revocamus in mentem munus ipsis impositum dirigendi selectionem musicae in suis ecclesiis, districte mandamus, ut nunquam tolerent templum Dei profanis melodibus resonare." How is this law observed? The taste of many clergymen, we are sorry to state, is very strange, and their conscience, it seems, very lax. Lest somebody accuse us of undue zealotism, we will adduce the words which an American prelate once, in an official document and Constitution* for his diocese, uttered: "Many of our churches have ceased to be houses of prayer; they have been changed into exhibition halls, where gentlemen and ladies exhibit the power and sweetness of their voices; into opera houses, where the solo of a certain young lady or the duet and quartet of favorite vocalists are admired. 'Hic non rebus quae cantentur, sed cantu moventur.' People will go to certain churches, not because preaching is more instructive there, or the divine service more according to the rubrics, but because, as they say, there is better singing, which singing is considered better in proportion as it is unecclesiastical, theatrical and profane."

*Pastoral Instruction for the diocese of Alton, by Right Rev. P. Baltes, (II part, 86.)

92. But what is really understood by music fit for divine service? It would transgress the limits of our work to give a detailed explanation of the whole matter. Only a few brief observations may be inserted here: The Gregorian or Plain Chant is by eminence "the" music of the Church. All liturgical books, the Missal, Gradual, Vesperal, Ritual, and the Directorium Chori, contain no other kind of music than Plain Chant. As a matter of course, therefore, this music should be practised and cultivated more than any other. It is the duty of the rectors of congregations to insist on having this music learned and followed in their schools and choirs. Thus the entire congregation will be enabled by degrees to sing the ordinary parts of divine service, i. e., the Responses, Psalms, the Ordinary of the Mass: Kyrie, Gloria, Credo, Sanctus, Agnus Dei, and certain hymns as the Tantum Ergo, Veni Creator, etc. Those parts of the liturgy, however, that change according to the different seasons and feasts of the ecclesiastical year, should be sung by a select choir. Besides the Gregorian Chant, the Church approves of figured music, as far as it is in keeping with the sacredness of the liturgical functions, or, we might say as well, as far as it is in keeping with the peculiar spirit of Plain Chant. Plain Chant is the best and safest criterion by which we could judge whether a musical composition is fit for the church or not. The history of church music and our own experience shows that wherever the Gregorian Chant is badly performed, neglected or entirely abandoned, church music will, and of need must, degenerate. On the other hand, wherever the Gregorian Chant is carefully practised and executed, there is no desire for worldly strains, no matter what their artistic value otherwise is. If, therefore, you want to be safe in selecting figured music for your choir, simply see whether the composer of such music is a friend of and an expert in the Gregorian Chant. Such friends of Gregorian Chant were the famous masters

of the sixteenth and seventeenth centuries, as Palestrina and Orlando Lasso. It is for this reason that several Councils, principally the Provincial Counicl of Cologne, (1860), recommended these composers by name. It is true, only a few choirs can perform the music of such masters, but there are other composers who studied both the Gregorian Chant and the style of Palestrina. Appreciating the needs of our average choirs, they arranged their compositions so that we now have good church music for the large and long trained choirs of our cathedrals as well as for the few and unskilled singers of our country missions. Only give Plain Chant once more the first place in our musical repertoirs and all profane music will soon disappear from the house of God. In order to comply with the requirements of ecclesiastical legislation in regard to sacred music, every pastor should try to secure a competent organist and choir-master, who knows the rubrics of the Church and is willing to abide by them. Therefore the organist should be, above all, a good and exemplary Catholic; he should, secondly, be able to sing and teach Gregorian Chant; and, thirdly, he should know how to handle his instrument, not according to his own fancy, but according to what the sacred functions demand. The preludes, interludes, postludes and accompaniments ought, as a rule, not to be his own production, but the reproduction of good and church-like organ composition. A great deal remains to be done in this country to bring about a complete reformation of our church music, and it is the imperative duty of all pastors to co-operate towards this end as much as they can. Bishops alone in their Councils and Synods cannot succeed if the clergy do not lend them a helping hand.

93. The foregoing notes are taken from the first edition. Since then a fresh impulse has been given to the reform of sacred music by his Holiness, Pope Pius X., in the famous "Motu proprio," issued under the date of

November 22, 1903. It will suffice for our purpose to call attention to some important paragraphs of the instruction attached to the Pontifical letter.

"Sacred music, being a complementary part of the solemn liturgy, participates in the general scope of the liturgy, which is the glory of God and the sanctification and edification of the faithful. It contributes to the decorum and the splendor of the ecclesiastical ceremonies, and since its principal office is to clothe with suitable melody the liturgical text proposed for the understanding of the faithful, its proper aim is to add greater efficacy to the text, in order that through it the faithful may be the more easily moved to devotion and better disposed for the reception of the fruits of grace belonging to the celebration of the most holy mysteries." (1)

"The ancient traditional Gregorian Chant must be largely restored to the function of public worship, and everybody must take for certain that an ecclesiastical function loses nothing of its solemnity when it is accompanied by no other music than this.

"Special efforts are to be made to restore the use of the Gregorian Chant by the people, so that the faithful may again take a more active part in the ecclesiastical offices, as was the case in ancient times." (3)

"The Church has always recognized and favored the progress of the arts, admitting to the service of the cult everything good and beautiful discovered by genius in the course of ages—always, however, with due regard to the liturgical laws. Consequently modern music is also admitted to the Church, since it, too, furnishes compositions of such excellence, sobriety and gravity, that they are in no way unworthy of the liturgical functions.

"Still, since modern music has risen mainly to serve profane uses, greater care must be taken with regard to it, in order that the musical compositions of modern style which are admitted in the Church may contain nothing

profane, be free from reminiscences of motives adopted in the theatres, and be not fashioned even in their external forms after the manner of profane pieces." (5)

"The language proper to the Roman Church is Latin. Hence it is forbidden to sing anything whatever in the vernacular in solemn liturgical functions—much more to sing in the vernacular the variable or common parts of the Mass and Office." (7)

"As the texts that may be rendered in music, and the order in which they are to be rendered, are determined for every liturgical function, it is not lawful to confuse this order or to change the prescribed texts for others selected at will, or to omit them either entirely or even in part, unless when the rubrics allow that some versicles of the text be supplied with the organ, while these versicles are simply recited in the choir. However, it is permissible, according to the custom of the Roman Church, to sing a motett to the Blessed Sacrament after the Benedictus in a Solemn Mass. It is also permitted, after the Offertory prescribed for the Mass has been sung, to execute during the time that remains a brief motett to words approved by the Church." (8)

"The different parts of the Mass and the Office must retain even musically, that particular concept and form which ecclesiastical tradition has assigned to them, and which is admirably expressed in the Gregorian Chant. Different, therefore, must be the method of composing an *introit,* a *gradual,* an *antiphon,* a *psalm,* a *hymn,* a *Gloria in Excelsis.*" (10)

"With the exception of the melodies proper to the celebrant at the altar and to the ministers, which must be always sung only in the Gregorian Chant, and without the accompaniment of the organ, all the rest of the liturgical chant belongs to the choir of levites, and therefore singers in church, even when they are laymen, are really taking the place of the ecclesiastical choir. Hence the

music rendered by them must, at least for the greater part, retain the character of choral music." (12)

"On the same principle it follows that singers in church have a real liturgical office, and that, therefore, women, as being incapable of exercising such office, cannot be admitted to form part of the choir or of the musical chapel. Whensoever then it is desired to employ the acute voices of sopranos and contraltos, these parts must be taken by boys, according to the most ancient usage of the Church." (13)

"Although the music proper to the Church is purely vocal music, music with the accompaniment of the organ is also permitted. In some special cases, within due limits and within proper regards, other instruments may be allowed, but never without the special license of the Ordinary, according to prescriptions of the *Caeremoniale Episcoporum.*" (15)

"It is not lawful to keep the priest at the altar waiting on account of the chant or the music for a length of time not allowed by the liturgy. According to the ecclesiastical prescriptions the *Sanctus* of the Mass should be over before the elevation, and therefore, the priest must here have regard for the singers. The *Gloria* and the *Credo* ought, according to the Gregorian tradition, to be relatively short." (22)

"Let care be taken, to restore, at least in the principal churches, the ancient *Scholae Cantorum,* as has been done with excellent fruit in a great many places. It is not difficult for a zealous clergy to institute such *Scholae* even in the minor and country churches—nay, in them they will find a very easy means for gathering around them both the children and the adults, to their own profit and the edification of the people." (27)

These and other rules set forth in the "Motu proprio" are now obligatory for the whole Church. The Sovereign Pontiff urges all bishops to make arrangements at once

to have them carried into effect, so that the crying abuses will be stopped and the law regarding the reform of sacred music will not remain a dead letter. "The difficulty," says his Holiness in a note which he sent to the Cardinal-Vicar of Rome, "is not diminished, but rather augmented by postponement, and since the thing is to be done, let it be done immediately and resolutely."

94. In more than one diocese practical steps have already been taken to comply with the wish of the Holy Father. We here append the regulations adopted by the Bishops of the Province of Milwaukee. They are as follows:

1. The "Guide to Catholic Church Music," published by Prof. John Singenberger of St. Francis, Wis., is adopted as the official catalogue of church music, vocal and instrumental, organ and orchestra. Pastors will see to it that every church choir have the guide in its repertoire and that it be purchased at the expense of the congregation.

2. Church music published or recommended in the official organs of approved Societies for the cultivation of genuine church music is ipso facto allowed. Such organs are the "Caecilia" (German and English) and the "Review" (English) of St. Francis, Wis., the "Fliegende Blaetter" (German) and the "Musical Sacra" (German) of Ratisbon, the "Caecilia" (German) of Strasbourg, the "St. Gregorius Blad (Dutch) of Haarlem, Holland, the "Cyril" (Bohemian) of Prague, Austria, the "Musica Sacra" (Italian) of Turin, Italy, the "Musica Sacra" (French) of Namur, Belgium. The catalogue of the Caecilian Society of Germany contains over 3,00 numbers by composers from different nationalities.

3. Church music of any description (vocal, instrumental, organ, or orchestra) not contained in the official catalogue nor in the above named official organs may not

be performed in any of our churches, until it has been submitted to, and approved by the official committee.

4. A supplement to the official catalogue will be published annually.

5. Congregational singing for children, particularly boys, and for the adults of the congregation is strongly recommended.

6. The teaching of vocal music in general as well as of church music must form part of the regular school curriculum. Gregorian Chant, being pre-eminently the Church's music, ought to be specially cultivated.

7. In order to avoid confusion, the books of Gregorian Chant which have been used hitherto, may be retained. After the Vatican edition of that Chant will be completed and further regulations of the Holy Father regarding it will have been published, the bishops of the province will give further instructions.

8. The Motu Proprio of the Holy Father demands that men's voices only should be employed in the choir for liturgical chant. Where difficulties seem to prevent the carrying out of this rule, the case must be referred to the Ordinary.

9. Where the liturgical Vespers are sung, they must be rendered in full, not merely in part. It is allowed to substitute for the Vespers of the day those of the B. V. Mary, or of the Patron Saint, or, in fact of any other feast or Saint or votive office.

10. Sisters of religious communities will not be allowed henceforth to conduct mixed choirs of men and women.

11. The above regulations regarding the selection and rendition of sacred music to be performed in our churches must be enforced throughout the Province of Milwaukee, beginning with September 1, 1906.

12. The following regulations, however, regarding certain abuses, must be enforced at once. They apply

equally to strictly liturgical as well as extra-liturgical service in church.

a. Non-Catholic singers or organists may not be engaged for divine service. Nor are Catholics allowed to sing or play at non-Catholic religious services.

b. Vocal or instrumental solos and duets are absolutely prohibited.

c. All unbecoming conduct must be banished from the organ loft. It is the duty of the pastor as well as of the director and organist to enforce the decorum demanded by divine service.

d. Members of a parish choir are not allowed to leave their own choir in order to join the choir of another congregation without permission of their pastor; nor shall any pastor be allowed without such permission to accept singers from other congregations as members of his own choir.

e. At funerals and marriages no music, vocal or instrumental, is allowed except that which is officially approved.

f. It is against the general rule of the Church to accompany the chant of the officiating priest, deacon or sub-deacon with the organ.

g. Music written for a mixed choir (soprano, alto, tenor, bass) shall be performed by those voices only to which the single parts have been assigned by the composer. Therefore, the tenor and bass parts of such compositions shall not be sung by sopranos and altos nor vice versa.

h. Mutilations and omissions of the sacred texts which are to be sung during High Mass, are absolutely forbidden. The entire Gloria and Credo must be sung before the celebrant sings the "Dominus vobiscum." It is obligatory to sing or recite also the Proper of the Mass, i. e. Introit, Gradual, Alleluja, Tract, Sequence, Offertory and Communion. We recommend to have these parts chanted or

recited by a boys' choir in the sanctuary or in the organ loft.

i. The use of the vernacular language during High Mass is forbidden by the Church.

j. It is strictly forbidden to have brass bands play in church.

CHAPTER IV.

THE SACRAMENT OF PENANCE.

Article I.

THE ESSENCE OF THE SACRAMENT AND ITS IMPORTANCE FOR THE PRACTICAL MINISTRY.

95. Man created after God's own image, and endowed with sanctifying grace in the beginning, had the misfortune to lose sight of his exalted position and his eternal destiny, by falling into sin. This original guilt contracted by our first parents, faith tells us, has put its stamp upon every human being born into this world. We, indeed, should have been lost forever if the wisdom of the Blessed Trinity had not, in the Mystery of the Incarnation, found a means to release us from the abyss of misery which had become our lot. The Son of God Himself deigned to assume our nature and to die for our sake that He might satisfy the justice of His Father and effect a reconciliation between man and his Creator. "Vere languores nostros ipse tulit et dolores nostros ipse portavit. Ipse autem vulneratus est propter iniquitates nostras attritus est propter scelera nostra et livore ejus sanati sumus." (Isaias, c. 53. 4. 5.) But how is this reconciliation to be understood? Is there nothing required on our part? Most certainly there is. Do penance. This is the

cry which St. Peter, in his first sermon on Pentecost, sent forth. Penance has always been the "conditio sine qua non" towards regaining that grace which, through our sins, we had the misfortune to lose. What, however, is penance? Its very name (poena) points to things which are painful, hard and burdensome. In committing sin we follow the cravings of our nature; therefore it is but just that, in order to destroy sin again, this rebellious nature of ours be punished by acts contrary to its lusts and desires. Our will must feel sorry for the offenses of the past, it must be ready to shun all sin in future, we must pray and sigh for forgiveness, implore the mercy of Heaven, shed tears of compunction, mortify the senses of the body by fasting and other works of self-denial. All this is penance, provided that in performing such acts we do not trust to our own merits, but that we place our sole hope in the merits of Christ. Furthermore, feeling the sting of sin, the remorse of conscience, we cannot help crying out with the Psalmist: "Delicta quis intelligit? Ab occultis meis munda me et ab alienis parce servo tuo." We long for an outward and sensible means which will give the assurance that our works of penance have been accepted, and that we have been received again into the grace and friendship of God. Here our Blessed Redeemer has come to our assistance. In Baptism, the Sacrament of regeneration, we receive that first grace, which washes away all stain of sin with which our soul is infected. In Penance, the Sacrament of reconciliation, all sins committed after Baptism are forgiven and the first love is restored. "Quoniam Deus dives in misericordia cognovit figmentum nostrum, illis etiam vitae remedium contulit, qui se postea in peccatis servitutem et daemonis potestatem tradidissent, sacramentum videlicet poenitentiae, quo lapsis post Baptismum beneficium mortis Christi applicatur." (Conc. Trid. sess. XIV. c. 1.)

96. The two Sacraments, Baptism and Penance,

though they produce pretty much the same effect, the scope of both being the remission of sin, yet differ greatly in their mode of application. The Council of Trent, referring to this difference, says: "Hos (quos Christus Dominus lavacro baptismi sui corporis membra semel effecit) si se postea crimine aliquo contaminaverint, non jam repitito baptismo ablui, quum id in ecclesia catholica nulla ratione liceat, sed ante hoc tribunal tamquam reos sisti voluit, ut per sacerdotum sententiam non semel, sed quoties ab admissis ad ipsum poenitentes confugerint possent liberari." (Conc. Trid. sess. XIV. c. II.) The Sacrament of Penance is a holy tribunal in which judgment is performed, the judge being the absolving priest, the accused party the penitent. Unlike, however, to what is done in other courts, the accused, though found guilty, is not condemned, but pardoned, under the condition that he feel sorry for his evil deeds and be ready to avoid sin in future. Certain acts therefore are required on our part. We must accuse ourselves (this is done through confession); we must regret our past offenses by a true and sincere contrition. Both confession and contrition presuppose a thorough examination of conscience and include the intention to satisfy divine justice by penitential works. Moral theology gives specified rules as to what is to be observed regarding these various acts. It may be enough for us to state here that the contrition must be internal, supernatural, supreme, and universal. A merely outward contrition, such as recitation of a formula, etc., is insufficient. Our sorrow, besides, must be based on supernatural motives suggested by faith, such as the love of God, the fear of eternal punishment; we must hate sin more than all other evils, and we must extend our sorrow and hatred to all the sins we have ever committed. In our confessions we are not allowed to conceal wilfully a mortal sin and therefore we must examine ourselves beforehand with that care which the importance of the mat-

ter demands. All this requires energy, shame, confusion and humiliation on our part; wherefore the Sacrament of Penance is justly styled "Baptismus laboriosus."

97. In order that he may hear confessions and act as judge the priest needs jurisdiction. The jurisdiction empowering him to absolve those whom he deems worthy, must be procured from the Ordinary of the diocese, within which the confessions are heard. Without such jurisdiction, the absolution is null and void. In case of death, however (in *periculo* and not only in *articulo mortis*), by a general law of the Church the power to absolve is granted to each and every priest. In giving faculties for the confessional the Ordinary of the diocese may add certain restrictions not only in the way of reserved cases, but also in other forms. Thus you may receive faculties simply for a certain place (parish, convent, etc.), for a limited time, for particular persons. If so, then you must not overstep your power. Each priest should read carefully the written document and its various clauses by which the faculties of the diocese are given to him. Whenever you invite priests from other dioceses, seculars or regulars, to help you at a mission or at similar occasions, do not omit to procure for them the necessary faculties from your own bishop and instruct them beforehand as to how far their jurisdiction goes. Mistakes in this line may lead to serious consequences.

98. No Sacrament has such an eminently pastoral character as the Sacrament of Penance, for it presents to us the priest as "pastor ovium," as the shepherd who goes in search of the lost sheep, and who, after having found it among thorns or in desert places, takes it on his shoulders and brings it back to the fold. The work performed in the administration of this Sacrament, in the seclusion in the confessional is strictly private and remains hidden, perceptible only to the penitent himself and to the all-seing eye of God. Its effects, however, good or bad, as the case

may be, are felt also outside. Take, for instance, a zealous, learned and practical confessor, who is not satisfied with simply listening to the sins whispered to him, but who also tries in every way possible to uproot sin and vice from the penitent's heart; how much moral and social evil will he not prevent! The restoration of ill-gotten goods, the reconciliation of enemies, the re-establishment of peace and harmony in a household or family, the fostering of charity, justice, sobriety, temperance, in a word, the flourishing of all Christian virtues are his work. He lays the seed which, with God's grace and help, ripens into fruit. If a parish or congregation is fortunate enough to be under the guidance of such a spiritual Father, such a confessor, for a number of years, the good result will be noticed in future generations. There is no more effectual means to reform a Catholic community than the wise and prudent administration of the Sacrament of Penance. It is a remedy applied to individual souls, but the whole body and commonwealth of the people derives advantage from it and shares in its fruits.

99. Great and manifold are the obligations laid upon the shoulders of a confessor. No man, it is true, is lost except by his own fault. But this does not hinder that also others, either directly or indirectly, may have a share in such loss and become more or less responsible for it. One imprudent word, one too severe rebuke, one too lax decision given by a confessor who is not considerate enough and is too hasty in his sacred function, may cause the eternal ruin of an immortal soul. Will the Divine Judge not ask an account of the disaster wrought by his legate? "E manibus tuis animam ejus petam," God said to the prophet. May no confessor ever forget what formidable consequences his action can entail. May he well ponder the words of St. Theresa: "Confessors not sufficiently learned have done great harm to my soul; a well-learned confessor has never deceived me. Those others, indeed,

did not intend to deceive me, but they were not enough posted. They told me sometimes that a thing was no sin, whilst it was at least a venial offense, and of mortal sin they made but venial sin. This has done me great harm, so that you may understand why I refer to this great evil as a warning to others." In the confessional the priest has to deal with individual persons who, laden with spiritual leprosy, viz; sin, approach him in the hope of finding a cure for their disease. The confessor, in trying to effect this cure, must be a man of sound judgment, well acquainted with the obligations of his office, a man of knowledge, both theoretical and practical. In the vast field of moral theology he should be perfectly at home, be familiar with the general principles and the frequently occurring cases. The mere fact of having studied this branch of sacred science once in the seminary or during the years preceding ordination, does not warrant its knowledge for the future. Unless such study be continued afterward, new decisions and new points be taken notice of, there is danger that but too much will be forgotten and false judgments will be passed. Moreover, a good confessor ought not to neglect the science of the saints, *i. e.*, ascetic theology as set forth in books written by men who enjoy a good reputation in this direction, who are sound and reliable in their teachings, and are neither too strict nor too lax. "Moral theology," says Bishop Ullathorne (Ecclesiastical Discourses), "has two branches; the one regards the judgment of sin; the other the cultivation of virtue. . . . This other branch is that which is properly called spiritual or ascetical theology; it fits the priest to guide souls in the more generous way towards God and to build them up in virtue and holiness, for it supplies the motives and the means for advancing in the way of perfect life."

100. The hearing of confessions is often a sore trial to the priest. He may suffer both in body and soul. To

sit still in a narrow place, and this for several hours in succession, as the case may be, to inhale the breath of persons face to face with yourself, to bear the cold of the winter and the heat of the summer, is rather wearisome. Still harder is the strain wrought upon the mind. The confessor is responsible for each penitent; he is bound to examine every single case, lest through his fault a soul redeemed by the precious Blood of Christ be lost. Moreover, though diving, as it were, continually into the very abyss of crime and wretchedness, of carnal lust and filth, he must keep himself pure from all moral abomination. This requires great energy and a keen perception of the malice contained in sin. Here, indeed, lies a danger. The medical student, when first entering the room of dissection, may be horrified at the scene before him. Gradually, however, he gets used to it, and he goes to his work as to a common affair, without fear or sensation, and it may be good for him. The young priest, just commencing to hear confessions, naturally will stand appalled when confronted at once with the various sins men are wont to commit. Sins, which hitherto he has known only from books or in theory, now are brought home to him in their ghastly reality and their full hideousness. But what is good for the medical student and physician is not good for the minister of God, the priest, the confessor. He must ever preserve a deep horror of sin. Thus he himself will keep aloof from it and he will be able to make others avoid it. Often, therefore, should he pray with the Psalmist: "Pone Domine custodiam ori meo et ostium circumstantiae labiis meis ut non declinet cor meum in verba malitiae ad excusandas excusationes in peccatis."

101. However, the hearing of confessions is also a source of grace and blessing to the priest. By means of it he obtains a deep insight into the human heart and thus becomes endowed with a great deal of practical knowledge, enabling him to give the proper consolation and to tender

the right advice. Moreover, the Holy Tribunal is a constant monitor for the priest. Not only great sinners, but also truly pious penitents present themselves. Being made aware of the humility, charity, devotion, zeal, etc., which they exhibit he cannot but be encouraged and stimulated to virtue lest the rebuke of St. Paul fall upon him: "In quo alium judicas, teipsum condemnas." Finally, what shall we say about the constant mortification which the work of hearing confessions demands? If a priest desires to do penance for his own sins, to satisfy divine justice, whose very mouth-piece he himself is, let him frequently enter the confessional to perform that service, of which our Saviour speaks in the Gospel: "Blessed are the merciful, for they shall obtain mercy." "Divinum illud sacri judicii munus anxie refugiendum non est, sed accedendum cum magno zelo divinae gloriae ampliandae et salutis animarum promovendae et versandum in illo cum bonitate Dei." (Instructio Eystettensis.)

102. When and where shall confessions be heard? A zealous pastor must be ready to hear the confession of any person who reasonably asks him to do so, who is either in the state of mortal sin or at least justly expects a particular benefit and grace from the reception of the Sacrament. However, there are certain days on which you ought always to be at the service of your parishioners, and on which they expect you to be ready for them in the confessional. On Saturday evenings, and on Sunday mornings, on Holydays of obligation and their vigils, usually some penitents will come, often many, and it is not proper to let them wait until they call upon you. "Ne qua igitur mora confiteri volentes praepediat, pastores animarum enixe hortamur, ut apud confessionalia ad penitentes audiendos praesto sint singulis Sabbatis, Festorumque vespertino saltem tempore et Dominicis festisque diebus mane ante primam missam. His enim horis non desunt poenitentes, modo confessarius suo ipse muneri non desit. Sin autem

fidelium numerus major sit, quam ut omnes, qui accedunt, uno die audire possit, alia etiam tempora, alios dies eligat, quos huic tam necessario operi impendat. Gravissimum quidem crimen foret si pastoris negligentia aut desidia vel unus e grege fidelium hoc sacramento fraudaretur. Nequi ii facile animum inducent, ut ad confitendum redeant, qui semel atque iterum hoc ministerium ipsi sacerdoti ingratum ac molestum esse deprehenderint." (Conc. Baltim. II. n. 291.) The proper place in which to hear confessions is the church. Furthermore, there must be a confessional, which ought to be constructed so that there is a partition between the priest and the penitent, both conversing with each other through a small grate. "Confessionalia in ecclesia erigenda pro mulierum confessionibus excipiendis* decrevit Concilium primum Baltimorense, quod districte servandum omnino est. Ecclesiae autem nomine ad confessiones audiendas sacristia non est intelligenda, nisi locus sit publicus et patens." (Conc. Baltim. II. n. 296.) The rubrics prescribe that the priest sitting in the Holy Tribunal should be vested in surplice and stole (violacei coloris). The formula of absolution, as found in the Ritual, ought to be said completely, unless there is a reasonable cause to shorten it, in which case you may commence with the words "Dominus noster Jesus Christus." A few more practical hints are the following: Do not speak too loud in the confessional, as this will frighten the penitent and give rise to suspicion. Do not allow people to stand too near; make them observe order and decorum whenever there is a crowd; at night and when it is otherwise dark always have a light in the church. Before and after confession,

*In the archdiosese of Milwaukee priests are forbidden, "sub poena suspensionis ipso facto incurrendae" ever to hear the confession of a woman without a grate. This applies also to missions and stations where no church exists, where Mass is said and confessions are heard in private houses.

when passing through the sanctuary, kneel down for a few minutes at the altar in presence of the Blessed Sacrament to say a short prayer. Finally, take the utmost care never to violate the "sigillum confessionis." The direct violation is a thing altogether unheard of, but the indirect violation is wont to occur occasionally. Be very prudent in your talk and action concerning matters which you know only through confession. Do not make any allusions of this kind, though they be harmless, in presence of lay people, not even in a sermon. "Id enim jure merito haud parum scandali apud auditores parit, verbum Dei ludibrio exponit et ipsum sacramentum reddit odiosum." (Conc. Baltim. II. n. 290.)

Article II.

THE DIFFERENT OFFICES OF THE CONFESSOR.

A—OFFICIUM PATRIS.

103. A priest, by undertaking to hear confessions, at once assumes several offices or charges which he is expected to exercise with great care and circumspection in order that his ministry may become fruitful. The first office is that of a spiritual father. "Patrem agere decet, qui evangelici patris instar, filium exulem perditum, fame, squalore consumptum, libens osculo pacis redeuntem excipiat, prima stola induat vitulo saginato exquisitissimisque epulis reficiat atque in pristinum haeredis ac filii locum et dignitatem reponat." (Conc. Baltim. II. 279.) "The priest bears the tender name of Father," says Cardinal Gibbons, "a title which he shares with his eternal Father, from whom all paternity in Heaven and on earth is named." "For if you have ten thousand instructors," says the Apostle, "yet not many fathers, for in Christ

Jesus by the Gospel I have begotten you." The confessor is called Father both because through his ministry the penitent is born to spiritual life, is made a child of God again, and because people flock to him to seek consolation and advice for their troubled souls. His heart ought to burn with a holy zeal, enabling him to exclaim with St. Paul: "Si praeoccupatus fuerit homo in aliquo delicto, vos qui spirituales estis, hujusmodi instruite in spiritu lenitatis."

104. The priest, in order that he may be a true father to his penitents, has need of charity and patience. Harsh treatment, cross words, severe scolding are improper in the confessional. In the pulpit, in sermons and exhortations, whilst addressing a large crowd, you may sometimes make use of sharp language, expound the doctrine of faith and the rules of moral in a manner suitable to inspire the hearers with terror and fear, but never should you do this in the confessional, where you deal with individuals. It will have the very opposite effect; instead of melting the heart of the penitent and withdrawing him from his wicked ways, it will, as a rule, render him all the more obstinate. Our Blessed Redeemer has furnished us the best example in this regard. In His speeches and addresses made before the public, He did not shrink from telling certain individuals the plain truth, and even by terrific words tried to make them understand that they were wrong, that they were sinners, outcasts, hypocrits, the offspring of vipers; that, if they continued in their evil ways, the wrath of God would come upon them, etc. However, just observe with what kindness and love He receives the individual persons coming to Him to seek pardon and consolation. Think of Mary Magdalene, the woman caught in adultery; St. Peter, after his fall; and even Judas, the traitor. We ought to bear in mind that it is quite a sacrifice for a man laden with sin and crime

to come of his own accord and accuse himself, open his conscience in full detail before his fellow-man who also is mortal and sinful. This act as such deserves credit and encouragement. Therefore, a confessor must avoid all harshness and bitterness, even towards those who seem to be indisposed and unworthy of absolution; this will help to soften the heart of the most wicked, whilst otherwise a sting will be left and the poor penitent may feel like a reprobate, like a child to whom, instead of bread, a stone is given. Indeed, a priest ought to be careful not to manifest signs of impatience or anger that arise from external sources. For instance, you are called upon to hear a confession at a time that suits you least, say, when you do not feel well, early in the morning or late at night, when you have visitors at home, when you wish to go on a journey; or, shortly before you entered the confessional, you met with an unpleasant affair that provoked your anger. Never let the penitent feel this anger and passionate mood of yours. Do not get restless when some other matter is awaiting you, when you wish to get ready for Mass, for a sick-call, etc. Do not take out your watch as if you were to tell the penitent that he should hurry, if his confession is perhaps unusually long, or if you have been sitting several hours already. Uncautiousness of this kind may lead to sacrilegious confessions or at least hinder people from drawing out of the fountain of spiritual grace all that strength and consolation of which they stand in need. Fatherly love, meekness and kindness, are what the penitent expects to meet with. Any rude or abrupt manner on the part of the confessor will repel him and cause him to stay away from the Sacraments perhaps for a long time, if not forever. "You are not," says Hugo of St. Victor, "appointed judges of crimes to chastise, but judges of maladies to heal."

105. A charitable and loving air, manifested even in the very tone of your voice, should pervade the whole con-

fession from beginning to end. Try to help the poor sinner in every way possible. Many are quite awkward in confessing; they have not examined their conscience well, hoping that the Father confessor will ask them; others tell long stories not appertaining at all to the "materia confessionis"; others, again, display a great deal of malice and stolidity; others, finally, tremble and fear. All these must be treated with the utmost kindness. Encourage them at once, when you notice them to be slow or reluctant in stating their sins. Do not sigh, move your head or give other signs of surprise, when you happen to hear formidable things; on the contrary, try to keep quiet; do not interrupt the penitent, but let him tell all what he has to say, that he may have a chance to unburden his conscience freely and completely. "Poenitentes leniter ac paterno more excipiat, et quamdiu a sacro tribunali abfuerint interroget; deinde peccata sua narrantes patienter audiat neque (quod Rituale Romanum monet) interpellet, nisi ad obscurius dicta melius intelligenda. Etiam atrocia facinora aut turpissima fatentes immoto vultu audiat neque suspiriis aut aliqua voce vel gestu corporisve aut oris motu, mirantis aut horrescentis animi indicia prodat. Quinimmo poenitentem, si timore aut metu laborare deprehenderit, humanissimis verbis alloquatur; horteturque, ut bono animo et magna fiducia peccata omnia in sinum clementissimi Patris effundere non erubescat, summique Praeceptoris exemplo proposito sibi gaudio confusionem contemnat." (Conc. Baltim. II. n. 280.) It is indeed necessary to admonish the sinner, in order to make him realize his miserable state and the danger of damnation, to which he is exposed; but this must be done in the end, when the sins have been confessed, immediately before absolution. The admonition ought to be charitable and practical, and not a mere commonplace talk.

106. The love which a confessor bears his penitents is the fruit of the supernatural zeal with which his heart

burns. Therefore it should be a disinterested and wise love, no natural or human affection. In the confessional there is no room for distinction between rich and poor, learned and ignorant, high and low. They are all sinners, all inflicted with a spiritual malady and moral leprosy. If there be any preference, then it ought to be given to those who appear to be desperate cases, whose conscience is loaded with guilt, and whose spiritual cure requires more than ordinary labor on the part of the confessor. "Atque inprimis promptum semper paratumque se exhibeat, cum fuerit ad hoc munus obeundum accersitus, praesertim ab egenis et vilioris conditionis hominibus atque iis, quos peccatorum sarcina onustos esse aut a confessione diu abfuisse noverit. His sine mora omni posthabito negotio praesto sit; et in horum gratiam, si necesse sit divites hujus saeculi piosque ac devotos saepius confiteri solitos, praecipue autem mulieres, quibus tempus et otium abunde suppetit, aut negligat aut expectare jubeat, donec male habentibus, qui medico magis egent fuerit satisfactum." (Conc. Baltim. II. n. 280.) If you happen to meet with such a poor penitent, whose state of conscience demands extraordinary attention, thank God for the grace thus awarded you; bestow upon him all your solicitude, and do not mind those who are outside of the confessional waiting, even if their number be large and some have no chance to confess at that time at all. For these latter you are not responsible, only for those whose confession you have heard or commenced to hear. Your love, great as it is and ought to be, must never degenerate into laxity. Too much rigor leads to despair, but too much indulgence begets presumption. Yet your charity be wise, *i. e.,* let it be regulated by sound moral principles. Lay aside all human respect and declare, if necessary, as St. John the Baptist did to the adulterous Herod: "Hoc non licet;" but do it always in kind words according to the maxim: "Fortiter in re, suaviter in modo."

B—OFFICIUM MEDICI SPIRITUALIS.

107. The second office incumbent on the priest whilst hearing confessions is that of a spiritual physician. He is bound not only to heal the wounds inflicted upon the soul in the past, by diffusing the oil of divine grace through absolution, but also to provide for the future; he must remove the poisonous germ of the spiritual disease, *i. e.*, sin, as far as possible, lest the wounds break open again and cause a new disaster; he must add strength and power to prevent relapses. "Confessarius ut de munere suo rite administrato conscientiae suae respondere queat, non modo salutis initium in confessione rite peracta constitutum curare debet, sed etiam tenetur peccata ex anima poenitentis prorsus evellere, habitus vitiosos destruere, passiones et inordinatas inclinationes, quae sunt radices et reliquiae peccatorum, disperdere, occasiones proximas dissipare atque hoc modo morbis animi curationem et medelam adhibere. Namque vices gerit coelestis illius medici, qui in Evangelio testatur se venisse ut homines vitam habeant et abundantius quidem habeant." (Instr. Eystett.)

108. As we look for charity in the spiritual Father, thus in like manner we desire to see practical prudence and sagacity in the priest, that he may be qualified well for the charge of a physician of souls. This prudence is not the wisdom of the world, it is not simply common sense, either; it is a virtue, partly natural, partly supernatural, acquired through constant study, through prayer and a faithful discharge of the Sacrament of Penance. "Ars artium est regimen animarum." Nothing is more difficult than to gain control over a man's soul and influence upon his free will, as long as enticing passions, the allurements of the world and the temptations of demons oppose us. Only the power of the Holy Ghost is, after all, able to break through these ranks and to paralize their evil influence. Therefore, the wisdom of God's Spirit

is required, and, no doubt, the future confessor, the priest in his ordination, receives with the power to forgive sins also that charisma called "discretio spirituum," not, however, as a fully developed faculty, but as a talent with which he shall work. Nature and grace must be combined, *i. e.*, a priest, to be or to become a good confessor, must not neglect those means which are at his disposal, in order that he may actually grow into a prudent man. The general rules, therefore, as laid down by spiritual writers, which are but the result of the experience made by many, must not be despised, but be borne well in mind. "Experientia quidem optima in his rebus magistra est, sed cum nemo sibimetipsi prorsus fidere possit, consilium virorum prudentum et doctorum necnon probatissimorum auctorum haud parvi pendatur. Stultissimi enim sunt, qui alta de se opinione capti, omne aliorum judicium spernunt, de nulla re dubitant et in quovis casu audacter quasi ex tripode decernunt." (Instr. Eystett.)

109. A good physician, by a correct diagnosis, tries first of all to determine the nature of the disease. Then, having located the seat of it, in his prescriptions he arranges his medicines so that they will work with all power upon that part or organ of the body to destroy the germs of the sickness. Afterwards, when the crisis is over, he also gives remedies, by means of which the whole system, much weakened through the specific disease, may again be built up and the patient be restored to his full vigor and health. The very same rule should be followed in spiritual matters. The confessor must endeavor to trace what ascetics call the predominant passion. That passion, being the main source of the divers sins the penitent is wont to commit, must first of all be crushed. With some this passion is pride, with others sensuality, with others, again, an insatiable desire of money and worldly gain, with others anger, etc. After the penitent has told you his sins, try to discover his principal fault. Then give the

right remedies against this fault first and for remedies against the rest of his sins wait until later, or at least do not attempt to apply too many at once. "It is necessary, above all," says St. Alphonsus, "to attend to the subjugation of the predominate passion. Some are careful to mortify themselves in many things, but make little effort to conquer the passion to which they are most inclined; such persons can never advance in the way of God. He who allows any irregular passion to rule over him is in great danger of being lost. But, on the other hand, he who subdues the predominate passion will easily conquer all his other passions. When the strongest enemy is vanquished, it is easy to defeat less powerful foes."

110. In the confessional you are dealing with individual souls. What is therefore good for one may not be good for the other. St. Augustine says: "Quia cum omnibus eadem debeatur caritas, non eadem omnibus adhibenda est medicina." For example: there comes to confession a young girl apparently innocent, and devoid of impure passion, saying that she went to parties and dances once in awhile, accompanied by her brother, sister, parent; if she is asked about sins she might have committed, such as bad thoughts, impure desires, lustful actions, she answers in the negative; it would be wrong to forbid her at once ever to go to a dance again. Another one comes and confesses that, whilst taking part in the amusements mentioned, she yielded to temptation almost every time. Such a penitent must be reminded of the duty she has to shun occasions which directly lead into sin. But, perhaps she replies that there is a sort of necessity. Then the confessor must make further inquiries, and from the answers he will see what advise he ought to give. A physician should not cut off a tumor or amputate a limb at once, unless it be certain that delay will make things worse. The individual case, as such, with all its particulars must be handled carefully according to the rule: "Salus poenitentis, salus animae est suprema lex."

111. Distinction must be made between sex and age. Women are apt to follow their feelings, momentary emotions and passionate sentiments. Hence it may be enough to appeal to their imagination. Not so with men, who are accustomed to reason and to judge, and to go to the bottom of things. If you wish to succeed with them you are compelled to bring forth arguments which convince the intellect, you must appeal to their honor and arouse their ambition. Again, young people ought to be treated differently from those who are more advanced in years. The former may need a check upon their enthusiasm, the latter must, perhaps, be stirred up lest they sink into spiritual lethargy. Regard should be taken of a person's occupation. The laborer, the mechanic, who has to work hard from morning till night to make a scanty living, often becomes careless about his religious obligations. Envy, jealousy, drunkenness, play havoc with him. A wise confessor will not fail to remind him that he has also duties towards God, that he should be content with the lot assigned him, that by humbly accepting his situation he will be able to lay up merits for heaven. Rich and well-to-do people must be told that they should make a good use of the things Providence has awarded them; that they should help and support the poor. Not only the city capitalists, but also wealthy farmers sometimes acquire such a greediness for money that they seem to forget entirely what they owe to God and His Church.

112. In nothing do men differ so much as in their temperaments. What the face is to the body this the temperament is to the soul, namely, the sharp expression and the characteristic mark of the individual. There are four temperaments: the melancholy, the phlegmatic, the sanguine, and the choleric. They hardly ever exist singly in a person, but are more or less blended. Like the passions so also the temperaments have their good and their evil features. A confessor in his quality of spiritual

physician ought to be careful first to discover the kind of temperament the penitent is possessed of, and next to direct such temperament, to cut off what is bad and to foster what is laudable about it. "A carver," says Scaramelli (Directorium Asceticum), "must know the qualities of the various woods in which he wishes to work; that some are soft, some hard, some knotty, some easily split, and some apt to splinter, otherwise, being mistaken in the material, he will not be able to carry on his work; so, too, a spiritual director will not succeed in leading his penitents if he does not understand their different temperaments and if he fail to adapt with great prudence his direction to the individual character of each one."

113. Great caution and circumspection is needed in assigning the means to avoid particular sins and to break certain bad habits. The general means are: 1, prayer, especially at the moment of temptation; 2, novenas in honor of the Saints; 3, frequent use of the Sacraments, chiefly for those who are addicted to sins of lust; 4, the Sacrifice of Mass; 5, fasting and mortification. These general means may be employed against almost any sin or sinful habit. Besides these, however, special remedies must be advised against particular faults. A prudent confessor will not fail, with God's grace and help, to detect the right and most wholesome corrective. If, with all the precautions you have taken and all the remedies you have suggested, no perceptible change and improvement is visible, you must not lose confidence; sooner or later the penitent, if he only continues earnestly to use the means which are at his disposal, will reform. The effects of the medicine applied for the healing of corporal maladies are not felt at once, either; they need time for development.

C—OFFICIUM DOCTORIS.

114. Our Lord Jesus Christ, who came into this world as a light to enlighten those who were sitting in

darkness and in the shadow of death, was not satisfied with teaching truth before the public, in present of large crowds or before a select body of men. The Incarnate Wisdom of God deigned to give instructions now and then also to individual persons who came to seek counsel and information adapted to their particular wants and necessities. Nicodemus, Mary Magdalene, Zaccheus, the rich young man aspiring after perfection, are instances of this kind. Entrusting His apostles with the same power He had received from on high, and ordering them to teach all nations, He did not wish to have this ministry of theirs limited to public preaching and speaking, but, as His very example proves, His intention was that they should be a light not only for the world at large, but for single individuals as well. The place to make use of this individual instruction is the confessional, inasmuch as therein the priest is made the confidant of the innermost secrets of a person's heart. "Maxime itaque condemnanda est praxis illorum non tam confessariorum quam mercenariorum, qui vix peccatis obiter auditis, tamquam nihil nisi latine loqui didicissent, omni manu absolvere festinant. Nam et eos docere tenemur, qui licet venalia tantum habeant, vivere tamen debent de verbo, quod procedit ex ore Dei, et de omni quidem verbo, sive procedit publice e cathedra sive privatim in sacro tribunali." (Instr. Eyst.)

115. In our general remarks concerning the ministry of the Sacred Tribunal, made above, we stated that a confessor must be endowed with knowledge. Here it may be asked, how extensive this knowledge ought to be. Benedict XIV. says: "Optandum quidem esset, ut quilibet confessarius ea polleret scientia, quam eminentem vocant; verum quum haec dos paucorum sit, necesse omnino est, ut competenti saltem scientia sit instructus." St. Alphonsus, explaining this "competens scientia," remarks: "A confessor ought to know: (*a*), the difference between mortal and venial sins; (*b*), the species and circumstances

of sins; (*c*), the doctrine of restitution; (*d*), reserved cases, and the ordinary excommunications; (*e*), matrimonial impediments; (*f*), the requisites of the Sacrament of Penance. However, not only a knowledge of moral, but also of dogmatic theology and Sacred Scripture is necessary, because not unfrequently the confessor will have to base his admonitions on both, or he may have to clear away doubts concerning the various articles of Faith.

116. Prudence will tell a confessor how far he should proceed in his private instructions. Not all things are good for all persons. St. Paul was wont to give milk to children, but substantial food to those who were strong in virtue. Many penitents do not know the very rudiments of Faith. They must first be taught the "dogmata fide explicita tenenda" before absolution. Others are totally ignorant of the requisites of Penance, as to what is contrition, purpose of amendment, etc. They must be given to understand the exact meaning of them. Others, again, have formed a false conscience in regard to certain sins; mortal sins they consider as venial, or *vice versa*. Let them be disabused of their wrong opinions. Some do not realize the obligation they have of making restitution for frauds and thefts, for slander and detraction; these ought to be told what reparation is required on their part in behalf of those whom they have injured. Many, especially such as hold an office of authority (parents, magistrates, superiors), are not fully aware of the duties incumbent upon them; their attention must be called to these duties, and their mind be awakened as to the responsibilities they have. People doubting on certain points and asking for information cannot be left in such doubt, because then they would always sin.—Uxoribus quaerentibus de debito conjugali necnon aliis interrogantibus particularia in materia turpi breviter et maxima cautela confessarius respondeat et semper id solum, quod fuerit quaesitum, nunquam plus.—Penitents showing a tendency for per-

fection ought to be encouraged and directed on the high road of sanctity. "Non modo peccata emendari sed et virtutes induci atque augeri debent. Suis itaque admonitionibus confessarius conetur accendere in poenitente vivum proficiendi in virtute desiderium ardens quidem, ut nihil nisi virtutem sapiat et forte, ut contra omnes difficultates animum erigat, efficax quoque, ut virtutes operetur in omni loco, tempore et occasione constantes. Conetur poenitentem paulatim per gradus perfectionis ducere in semita justorum, quae quasi lux splendens procedit et crescit usque ad diem perfectum, demonstrando videlicet vias ad perfectionem obtinendam et non modo communes sed etiam cujusvis statui conditioni et viribus convenientes." (Instr. Eystett.) Evidently there is little or no sense of duty in those priests who, satisfied with what they learned as students, afterwards hardly open a book treating on theological matters.

D—OFFICIUM JUDICIS.

117. The principal office which a confessor has charge of is that of a judge. We say the principal office, because in and through it he acts precisely as "minister sacramenti." The priest is authorized not simply to declare that forgiveness is granted or withheld, he himself passes the sentence, though only as the representative of the Most High. "Quamvis absolutio sacerdotis alieni beneficii sit dispensatio, tamen non est solum nudum ministerium vel annunciandi evangelium vel declarandi remissa esse peccata; sed ad instar actus judicialis, quo ab ipso velut a judice sententia pronuntiatur." (Conc. Trid, sess. XIV. c. 6.) "So wondrous," says Cardinal Gibbons, "is this faculty of forgiving sins that, when our Saviour exercised this merciful prerogative, the Scribes exclaimed: 'Who can forgive sins but God?' For hitherto this was an exercise of jurisdiction delegated by the Almighty

neither to prophet, priest, nor angel. Kingly authority affects only the outward acts of man. Sacerdotal authority penetrates into the sanctuary of the soul. Earthly judges punish crime, even though the criminal abhors his guilt; it is the priestly privilege to pardon the repentant sinner. The sentence of the earthly judge is restricted to the temporal life of man, that of the Lord's anointed extends to the regions of eternity." The exercise of this judicial charge implies three distinct acts: The confessor must take cognizance of the sins committed; he must judge of the disposition of the penitent, and, according to it, either absolve or withhold absolution; he must impose a penance to satisfy for past offenses.

118. The nature of the Sacred Tribunal demands a sincere and accurate confession of all those mortal sins which, after a careful examination of conscience, a person has called to his mind. "Peccatorum confessio, qualem Christus instituit, Ecclesiaeque suae perpetuo retinendam tradidit, integra esse debet. Oportet enim, ut omnia et singula mortalia peccata complectatur, quorum post diligens, examen sibi quisque conscius sit; etiamsi occulta sint et ab hominum occulis remota; aut non re et actu patrata, sed mente tantum et voluntate concepta." (Conc. Baltim. II. n. 275.) Again, it is necessary in this self-accusation to tell the single sins according to what is called "species infima." Finally the number must be added and such circumstances which alter the ultimate species. The obligation to give a complete statement rests, first of all, with the penitent himself. However, a good many penitents, through ignorance or carelessness, fail to accuse themselves in the manner prescribed. In these cases it becomes the imperative duty of the confessor, as "minister sacramenti" to supply the defect. He must question the penitent, that thus he may get a more accurate knowledge of the sins committed. "Si poenitens numerum et species et circumstantias peccatorum explicatu necessarias non

expresserit, eum sacerdos prudenter interroget. Sed caveat, ne curiosis aut inutitibus interrogationibus quemquam detineat, praesertim juniores utriusque sexus vel alios de eo, quod ignorant, imprudenter interrogans ne scandalum patiantur indeque peccare discant." (Rit. Rom.) It requires some dexterity to put the questions in the proper form. Do not be too scrupulous; do not inquire about circumstances of which the penitent, in committing sin, hardly thought, or which, in his own examination of conscience, he would never strike upon. In regard to the number (many penitents never mention it) of habitual sins, only ask how often as an average, how often a day, a week, a month, the sin was committed. —In materia turpi melius est deficere quam ad obtinendam integritatem scandalum parere—Segneri justly says: "Cupio magnopere te parcum gravemque esse interrogando circa materiam luxuriae, ne tibi accidat, quod pictori, qui cum Helenam exquisita diligentia depingeret ejusdem cupiditate exardescere coepit et accendi. Utere proinde verborum modestia, et quamvis subinde circumstantia maneret tecta, quae alioquin ad integritatem materialem spectaret, nihil interest: Aliud enim bonum magis praevalet. Adeo foetet palus ista ut consultum non sit vel a poenitente vel a confessario, ubi opus non sit, moveri; sufficit requirere speciem patrati sceleris, non vero modum: et si ipsi vel ex irrevecundia vel ex ignorantia hunc vellent declarare suaviter mone, necessarium non esse. Expediret hac in re imitari Philosophum illum, qui veritus, ne loquendo os conspurcaret, carbone descripsit." (Segneri, Confessarius instructus.) As a rule you should always let the penitent speak first and not interrupt him. Then commence to interrogate, but do it in a kind and discreet way. It may be disputed whether the confessor should limit the questions to the matter confessed, or should also touch upon other things. We believe that a prudent confessor will soon discover "cujus spiritus sit

poenitens." If he has sufficient reason to suspect that not all has been said, then he, indeed, may and ought to insert a question like this: "People of your age, or in your circumstances, often commit such and such sins. Tell me, did you ever commit this sin? Be not afraid; I am ready to help you." Saintly confessors, such as St. Leonardo de Porto Mauritio, St. Philip Neri, used to follow this practice, and by it, in more than one case, obtained wholesome results. Old festering wounds may thus be opened, and the sins concealed in sacrilegious confessions, carried on for several years, be brought to light. "Et dixit Dominus ad me," says the prophet Ezechiel (viii. 8), "Fili hominis fode parietem, et cum fodissem parietem apparuit ostium unum. Et dixit ad me: ingredere et vide abominationes pessimas, quas isti faciunt hic."

119. After the sinner, by his own accusation, has furnished testimony against himself, the principal act follows. The confessor will decide whether the delinquent is worthy of absolution or not. "Si enim audita confessione judicaverit (sacerdos) neque in enumerandis peccatis diligentiam, neque in detestandis dolorem poenitenti omnino defuisse, absolvi poterit; sin autem utrumque in eo desiderari animadverterit, auctor illi et suasor erit, ut majorem curam in excutienda conscientia adhibeat, hominemque, ut blandissime poterit, tractatum dimittet." (Catech. Rom., p. ii., c. 59, 51.) In judging of the disposition of the penitent, you ought to follow the golden rule: "Quisque praesumitur bonus, donec probetur malus." The very fact that the sins have been duly specified, that the penitent apparently feels a sincere contrition for the offense committed, and that he is earnestly resolved to shun all mortal sin in future, is enough to consider him as sufficiently disposed. "Si circumstantiae non ingerunt dubium prudens, quod non sit sufficienter dispositus poenitens, non debet confessarius illum nec se ipsum turbare ob habendam evidentiam, quae possibilis non est."

(St. Alph. l. 6. n. 461.) From those who are properly disposed, absolution cannot be justly withheld, except this be necessary as a remedy and as the sole remedy for a future amendment. We must consider persons as indisposed, who, filled with a mortal hatred against their neighbor, do not wish to lay aside such morbid sentiments; those who do not intend to restore ill-gotten goods or repair an injury caused through slander or evil talk, though it is in their power to do so; such as are living in a voluntary proximate occasion of mortal sin, which they do not intend to quit; who are members of forbidden secret societies and refuse to resign such membership; in a word, all who are wanting in any grave duty and obligation. Whenever you happen to meet with such penitents you must not at once tell them that you cannot absolve them; on the contrary, try by all means possible to change their mind and disposition. "Sistunt se quidem multi Sacramenti Poenitentiae ministris prorsus imparati, sed persaepe tamen hujusmodi, ut ex imparatis parati fieri possint, si modo sacerdos viscera indutus misericordiae Christi Jesu, qui non venit vocare justos sed peccatores, sciat studiose, patienter et mansuete cum ipsis agere. Quod si praestare praetermittat, profecto non magis ipse dicendus est paratus ad audiendum quam ceteri ad confitendum accedere." (Ep. Encyc. Leonis XII. de Jubilaeo, a. 1825.) After all your efforts have been in vain you may and ought to refuse absolution. A prudent and zealous confessor will, very seldom, indeed, be compelled to have recourse to this extreme measure. In most cases he will succeed in changing the wolf into a lamb. Whenever there is really a necessity of withholding absolution, let it be done in a kind and gentle manner. Arrange the matter so that the penitent himself clearly sees that there is no other way, and that you are simply performing your duty. Thus it may be hoped that, with God's grace and help, he will be brought to a better condition of mind

sooner or later. Should the disposition remain doubtful, you ought to weigh the circumstances and examine whether it will be more beneficial to postpone absolution or to absolve conditionally. Usually nowadays, and in America especially, you will have to do the latter, because there is great fear lest those to whom absolution has been refused will never return. "Studeat confessarius summam illam qua Christus Dominus noster peccatores complecti solebat clementiam ac benignitatem, quantum licet, aemulari. Homines enim quantumvis sceleribus cumulatissimos ceterisque omnibus ob patrata crimina invisos et contemptos, Ipse nunquam aspernabatur aut repellebat. Quod de se Ipse testatur his verbis: Qui venit ad me non ejiciam foras. Neque timendum est sacerdoti, ne Pastoris optimi hac in re sectando exempla muneri suo desit. Haec quidem dispensatio non est severitatis ac rigoris sed indulgentiae et misericordiae sacramentum. Et re quidem vera qui Christi Domini in agendo cum peccatoribus patientiam et charitatem imitandam sibi proposuerit, is non reprehensionem et poenam sed laudem ac praemium ab eo feret, qui non ad bene habentes sed ad aegros sanandos in hunc mundum venit, quique publicanorum ac peccatorum amicus vocari dignatus est." (Conc. Baltim. II. n. 284.) It is a good thing with the majority of penitents, especially with the common class of people, to excite them to a true and deep contrition before absolution. Do not tell them only to make an act of contrition by themselves, but propose to them divers motives, thus to dispose their hearts and make them feel really sorry for their sins. Many approach the confessional without a true contrition, or, at least, they omit to make earnest and strong resolutions in respect to the future. A brief admonition, given by the confessor, will supply this defect and secure the validity and fruit of the Sacrament.

120. Whenever the priest makes use of his power of absolving he is ordered to perform another act, which

bears a judicial character, that of imposing a penance. "Debent ergo sacerdotes Domini, quantum spiritus et prudentia suggesserit, pro qualitate criminum et poenitentium facultate salutares et convenientes satisfactiones injungere, ne, si forte peccatis conniveant et indulgentius cum poenitentibus agant, levissima quidem opera pro gravissimis delictis injungendo, alienorum peccatorum participes efficiantur. Habeant autem prae oculis, ut satisfactio quam imponunt, non sit tantum ad novae vitae custodiam et infirmitatis medicamentum, sed etiam ad praeteritorum peccatorum vindictam et castigationem: nam claves sacerdotum non ad solvendum dumtaxat, sed ad ligandum concessas etiam antiqui Patres et credunt et docent." (Conc. Trid. sess. XIV. c. 8.) Care should be taken, as far as possible, to have the work of penance arranged so that it may fulfill its double purpose—satisfy for sins of the past, and be a remedy against future relapses. For mortal sins only a grave penance should be assigned, and that in proportion to the number and species. Regard certainly must be had of a person's condition, age, sex, and other circumstances. Do not be too strict. Never give a penance which you know is accepted rather unwillingly, or which requires extraordinary humiliation and exertion, or which a person cannot fulfill without exposing himself to ridicule and suspicion. As a rule, do not impose a penance which will last too long, for example for whole weeks, or even months; such a penance is easily forgotten or neglected. The penitential works are reduced to three: prayer, fasting, and alms-giving. Prayer comprises not only vocal orations, but also meditation, reception of the Sacraments, hearing of Mass, visits made to the church for adoration, benediction, etc. Being the easiest, it also forms the most common kind of penance confessors are wont to give. "Universae satisfactionis modum culpae ratio temperabit. Sed ex omnium satisfactionum genere maxime convenit poenitentibus praeci-

pere, ut certis aliquot et definitis diebus orationi vacent ac pro omnibus et praesertim pro iis, qui ex hac vita in Domino decesserunt, preces Deo faciant." (Catech. Rom.) Fasting denotes all kinds of mortification, viz; abstaining from meat and delicacies in eating, from certain luxuries, avoiding of parties and social gatherings otherwise lawful, bearing of daily humiliations, etc. It is a penance adapted especially to those who are given up to pride and lust. Alms-giving means all works of charity, viz; supporting the poor by money, food, clothing, converting sinners, visiting and consoling the sick. Persons who are greatly absorbed by worldly matters, who cling too much to their wealth and earthly possessions, who have sinned against justice and the love due to their neighbor, may be highly benefited by a penance of this kind. We would advise, however, always to have a short prayer added to it, in particular for the conversion of sinners and the poor souls in Purgatory.

Article III.

CONFESSIONS OF PARTICULAR CLASSES OF PENITENTS.

A—CONFESSIONS OF CHILDREN.

121. In speaking about the confessions of children, we mean the confessions of those little ones who have not yet made their first Communion, viz; from the age of eight to twelve. Parents in this country, especially in districts where there is no Catholic or parochial school, frequently believe that their children need not go to confession until they are old enough to be admitted to First Communion. This is a great error. First of all, children who have come to the use of reason are able to commit sin, and mortal sin, too. How shall these sins be forgiven except through the Sacrament of Penance? Again, there

is an ecclesiastical precept binding all who have reached the age of discretion, to confess their sins at least once a year. Finally, we read in the Second Council of Baltimore (n. 442): "Omnibus animarum curam gerentibus in Domino injungimus ut saltem quater unoquoque anno et praesertim si fieri possit quatuor temporum feriis, pueros omnes spirituali ipsorum regimini commissos, qui nondum SS. Eucharistiae participes facti sunt, in unum colligant et per aliquot dies doctrinam christianam diligenter edoceant. Eos qui ad septennium pervenerint ad confessionem accedere curent." Considering all this, we must say that it is a great abuse to deprive children of the grace of sacramental absolution, to let them wait for it until they are twelve or fourteen years old. The conscience of both parents and pastors is charged with mortal guilt by such grave neglect If the children attend a Catholic school there is no difficulty in having them go to confession. It is somewhat harder with those who are sent to a public school, and who usually come to church for instruction only on Sundays. Still, they also must have a chance. The only way for the priest will be to appoint days on which a special course of preparation for confession will be given, and again, days and hours for the actual hearing of such confessions.

122. It is no small task to hear the confessions of children. Sometimes they are not fully aware of the malice which the respective sin implies, or they confess sins which they have not committed, simply because they find them mentioned in their prayer books and catechisms, or finally they accuse themselves of sins which, at the moment when they were committed, their conscience was not aware of and which only afterwards they learned to be sins. Again, it is often quite hard to make these children feel truly sorry for their faults, most of them being but venial transgressions, or, if they have actually contracted a grievously bad habit, it may be difficult to dis-

cover the full nature and extent of it, because the little penitent speaks in vague terms, and you shrink from questioning him too much, lest he be scandalized. Shall we wonder that in consideration of all this some priests feel an excessive repugnance towards these confessions? However, it is a burden which you must bear and which, if borne properly, will not fail to obtain its merit in Heaven. Remember that these young souls are very tender and can be moulded in almost any way. Vice and sin have not gained much ground in them, and hence can be extirpated with greater ease and quicker than is the case with grown people whose will has become too perverted.

123. In order to render the confessions fruitful, the young penitents must be instructed well beforehand. This instruction ought to be given by the priest himself, not by lay teachers or Sisters. The children should be made acquainted with the principal dogmas of faith, with the ten Commandments, the Commandments of the Church, and the doctrine of the Sacrament of Penance; they must know the Apostles' Creed, the Our Father, the Hail Mary, the Acts of the three divine virtues, and the prayers which they have to say in the beginning and at the end of confession. They must be taught how to examine their conscience and sins, which, at their age, they are liable to commit, must be explained, and their deformity be shown. Above all, their conscience must be so aroused that they will make a good act of contrition. Tell them what contrition is, not only in abstract words, but in a concrete form, viz; by examples such as are furnished by the parable of the prodigal son or in the lives of youthful saints, for instance, St. Aloysius, St. Stanislaus, and others. Let them understand why we ought to feel sorry for our sins; place before their minds in full detail the various motives. They ought to know by heart the accurate formula of contrition, but remind them that the mere

recitation of this formula is no sorrow; that sorrow and hatred of sin must have been awakened before, so that the act of contrition, contained in a standard formula, is simply an expression of what is felt in the heart. A few other remarks may not be out of place here. Tell the children that they should prepare themselves well a couple of days previously; that when in church waiting for confession they ought not to talk, laugh, or pass any remark if one or the other stays too long in the confessional. Forbid them to ask one another what the priest told them, what penance he gave them, what he said on such and such a point. Impress the idea well on their minds that the confessional is a sacred place; that all which is spoken there is strictly private, intended only for the penitent, not for any outsider. Let them, above all, understand the necessity of confessing sincerely, and of never concealing a sin, of adding the number of sins in the best way possible, of listening well to the admonitions and of answering promptly the questions of the priest. After confession they ought to remain awhile (fifteen minutes) in church for thanksgiving.—An instruction of this kind should always be given to children before their first confession, and it may be renewed afterwards at their second and third confessions. The work to be done by the priest in the confessional will thus be simplified and greatly facilitated. But too many confessions are defective, because people in their youth have not learned how to confess; this want will be felt ever afterwards.

124. In the hearing of a child's confession a priest must use more than ordinary prudence and exhibit a great deal of patience and charity. Most of these penitents are quite shy and bashful at the first time. Therefore exhort then in the mildest way possible to go on, just as they have been instructed, to say the "Confiteor," and then their sins, one after the other, in the way they have examined themselves. It may be disputed whether it is advisable

for children to write their sins. For our part, we must say that we are not in favor of this practice, or, if it be done the very first time, it should not be done afterwards, except, perhaps, at a general confession made before First Communion. Do not interrupt the penitent if he tells his sins not quite correctly, or omits the number and circumstances. Such questions ought to be asked later, when he has said all which he intended to say. Almost every child must be questioned about sins against the Sixth Commandment. If you have instructed the children well on this matter in their catechism class, those whose conscience is guilty will likely tell all that burdens them, or at least make some allusion, so that you may see at once whether impurity has found entrance into their hearts or not. Frequently, however, they are entirely silent about it, partly through ignorance, shame, forgetfulness, partly because they are perfectly pure and innocent. To get a clear insight and to come to a settled conclusion, one or more questions ought to be asked, but very prudently and only indirectly. If they always say no, and if the whole character, as appears from other sins confessed by them, does not furnish positive grounds for suspicion, you need not trouble yourself any longer. If, however, on the contrary, the child says yes, I have done this bad thing, which I knew to be a sin; if, by further investigation, you see that a habit has been contracted, that a proximate occasion exists, it becomes your duty to extirpate the poison of the hellish serpent by all means possible. Therefore, suggest the proper remedies, not only those of a general kind, but also special cures. Search into the internal or external cause of the evil. At home, in school, on the street, children may happen to see and hear things which are liable to corrupt their imagination and give rise to lustful temptations, or, perhaps, there is a person, such as a brother, servant, school-mate, who tries to seduce them directly. In this last case, as a rule, the only remedy

is to report, to inform the parents, teachers and others who, by their authority, will be able to put a stop to the mischief. Therefore, command the penitent to make such a report, or, if necessary, let him speak to you, the pastor, outside of the confessional on the matter, that you may be able to help and use your influence in that direction. On the whole, try to impress upon the minds of the little ones a holy fear of God's presence. Not only impurity, but also divers other faults and sins, frequently met with in children, may thus be suppressed and prevented from growing into bad habits. However, do not exaggerate things. Do not say, for instance, if you lie, you will go to hell; but simply say, lying is bad, and in the same way with cursing, stealing, disobedience, etc.

125. A priest engaged in hearing the confession of children ought to take special care to excite them to a true contrition. Even if beforehand you have instructed the young pupils well on this point, do not be satisfied with simply asking them: Did you make an act of contrition? Perhaps it was done superficially without a firm purpose of amendment. Therefore, go into particulars; show them the special malice of certain kinds of sins, of which they have accused themselves, such as impurity, disobedience, want of respect for their parents, hatred, anger, etc.; lay before them special motives, why they should feel sorry for these sins, and why they should be careful in avoiding them in the future. Thus their contrition will be what it ought to be, a real change of the heart. The penance must be always as light as possible. Of course, if really mortal sins have been committed, it ought to be in proportion, but never too hard. Do not tell them, for instance, to go to their parents and ask pardon for disrespect they have shown them, because they will not do it. Let them recite a litany, a few Pater and Ave, etc. Never give them a penance which will last too long.

126. In regard to absolution we wish to say this much: If a child has been guilty of a mortal sin, absolution must be given every time and unconditionally. If only venial sins, but of some importance (lies, thefts, disrespect of parents), have been committed, absolution should be imparted again unconditionally. If things which seem rather to be childish faults than sins form the whole matter of the confession, it will be well to absolve conditionally (si sis dispositus), at least if the child appears to have some contrition, and if the whole character and age gives you a right to presume that perhaps mortal sins have occurred which have now escaped from memory. But if all signs tend to show that the child does not yet know and realize what sin is, I would not absolve at all, only give a short exhortation and penance and dismiss the boy or girl with a blessing without telling them, that I did not absolve. When a priest hears confessions in a strange place, and children of very tender age come to him, he should ask whether they ever received any instruction or not; if not, he ought to dismiss them and send them to the pastor to be instructed first.

B—CONFESSIONS OF WOMEN.

127. Friendly intercourse between people of different sex is liable to stimulate sensuality and to cause temptations. Neither the confessor nor the female penitent can lay aside their nature and the instincts of flesh and blood. We need not wonder, therefore, that the Tribunal of Penance, though a source of grace and salvation by divine institution, now and then becomes a snare of sin, an occasion of ruin and perdition, through the malice and weakness of man. The very fact that the penitent reveals the deepest secrets of his heart, and that women are led mostly by their feelings, is tempting; it lures forth from the breast of the priest a sentiment of sympathy which,

if not kept within reasonable bounds, almost imperceptibly passes over into personal attachment. Evidently, therefore, a priest, in hearing the confessions of women, must arm himself with prudence, circumspection, and zeal. "Non raro latet sub praetextu pietatis virus libidinis; experto crede: expertus loquor: vidi cedros Libani turpiter corruisse, de quorum sanctitate non magis quam de Hieronymi virtute dubitassem." (St. Augustine.)

128. Always take the penitent for what he actually is; namely, a poor sinner subject to faults and frailty. Some priests prefer to hear the confessions of females, especially of the so-called "devotulae," rather than those of men, whilst it should be just the opposite. It may be harder and more trying to listen to the sins confessed by men and to undertake their spiritual cure, but it is certainly more meritorious and productive of more fruit in the end. Virtue and piety found in men are, as a rule, more solid, more firm, and more lasting than is the case with women; not to say, that women often pretend to be pious and virtuous, whilst in reality they are not, deceiving themselves and their confessor. "Quanta miseria est," says St. Alphonsus (Praxis conf. 120), "cernere confessarios qui multum tempus impendunt in audiendis devotis mulierculis, pauperes autem viros et uxores, qui sunt aerumnis afflicti, audire declinant. Hoc profecto non est audire confessiones pro Deo sed pro genio suo. Quare nescio, quale meritum sperare possint confessarii illi, qui tali modo suum ministerium exercent."

129. Always avoid familiarity with female penitents. Hence suppress at once any improper feeling which may creep into your heart. Do not trust yourself too much in this regard. The devil knows what he is after; he does not lay his snares openly, but secretly and from afar. "Diabolus," says St. Alphonsus again, "non ab initio emittit sagittas venenatas, sed illas tantummodo, quae aliquantulum feriunt et augent affectum." Do not

say to yourself that the affection is altogether spiritual. "Familiaritas spiritualis sensim atque sensim degenerat in familiaritatem sensualem et lasciviam"; or, as Shakespeare ("Measure for Measure") puts it: "Ah, the cunning enemy to snatch a saint, with saints does bait his hook." Lest some danger should arise from this source, a confessor, when dealing with a female penitent, must avoid things which tend to foster personal predilection. Do not address the penitent in words that savor too much of tenderness. "Patres sumus non matres." Whatever you have to say should be short, grave and to the point. Long conversations, extensive discussions even of spiritual subjects, both inside and outside of the confessional, are wrong. Answers to questions proposed must always be brief. "Sermo brevis et rigidus cum his mulieribus habendus est, nec tamen quia sanctiores, ideo minus cavendae; quo enim sanctiores sunt, eo magis alliciunt." (St. Augustine.) Never fix your eyes upon women when they approach or leave the confessional, because it might give rise to temptations. Do not address them by their proper names, Mary, Annie, etc.; never tell them anything which is apt to flatter their vanity, especially when they are young and gifted with bodily beauty or mental talent.

130. If a female penitent should, directly or indirectly, make manifest that she is attached to her confessor, she must be told, rudely and abruptly, never to come near him again, but to seek another confessor, if such be possible. Especially hysterical women and old maids sometimes allow themselves to be carried away by the feelings of admiration which they have for their confessor. They become jealous of other women and manifest this jealousy by word and action. Always be on the lookout against these persons. They are liable to do a great deal of harm. They are not ashamed sometimes to tell lies in the confessional or to put questions referring to imaginary dangers of their souls simply to lure forth from the heart of

the priest first sympathy and afterwards affection. "Cavendum est ab illis puellis, quae ex curiositate malitiosa cupiunt interrogari a confessariis, ut addiscant ea, quae adhuc ignorant; et in hunc finem semper affirmative respondent. Sunt etiam adhuc aliae magis malitiosae, quae sive ex libidine sive, ut postea in conversationibus rideant de confessario non solum ad quasdam interrogationes affirmative respondent, sed etiam ruborem fingunt et enixe petunt, ut interrogentur. Ab his scopulis interdum difficile est cavere, sed utile erit quod confessarii juniores sciant, quousque malitia feminea pertingere possit." (Berardi praxis conf. n. 1099.)

131. The other extreme must also be avoided. Let not your fear and caution degenerate into a hatred of women, just as if they were all full of perversity and each of them a devil in a female garb. No, there is certainly truth in the term adopted by the Church: "Devotus sexus femineus." The great bulk of Catholic women is virtuous and many really pious, or at least endeavoring to be so. The confessor should be to them a spiritual father and lead them on the right path. Women but too frequently are satisfied with the exterior, with the mere appearance of piety. Try to disabuse them of this false hallucination. Teach them that virtue and piety do not mean to pray, to receive the Sacraments, to belong to half a dozen societies. Virtue, they ought to be told, consists in the love of God and of our neighbor, in charity, justice, obedience, meekness, humility, etc.; in the conquering of our passions, in the bearing of our crosses, in combating the enemies of our salvation. "Fallax gratia et vana est pulchritudo, mulier timens Dominum, ipsa laudabitur" (Prov. 31). All should endeavor to fulfill the duties of their state and to give a good example to the members of their household. The wholesome influence exercised by them in their home circle will not fail to bear its fruit in due time and season.

C—CONFESSION OF NUNS.

132. Nuns are persons of the female sex who have embraced the state of perfection, viz; the religious state. In order to devote themselves to the exclusive service of God they have bound themselves by the three vows of poverty, chastity, and obedience. They have left their homes, their families, their kindred, and by thus voluntarily cutting off the ties of flesh and blood, have made sacrifices of which only a truly Christian soul is capable. No matter what the single individuals are as to character, virtue, learning, etc., they deserve esteem and respect on account of their profession and the state to which they belong. No priest should overlook this and speak of nuns simply as troublesome creatures. Personally they may sometimes cause annoyance, but this is *per accidens*. On the whole, they are entitled to consideration, such as their calling requires. The great progress of Catholic missions made in all parts of the world within the last century is due, next to the apostolic labor of the clergy, not a little to the untiring efforts made by various religious communities of women. With extraordinary zeal and a truly sacrificing spirit these sisterhoods have devoted themselves to the education of youth, to the care of the sick, and other works of charity. In the United States they have also contributed their share towards making the Church flourish and grow. Of this the Fathers of the Second Council of Baltimore bear testimony in the following words: "Sanctimonialium sive feminarum religiosarum, hujus regionis praeclara in Christianam Rempublicam merita spectantes non possumus, quin agamus Omnipotenti Deo gratias; qui harum tam utilium congregationum tantum numerum tantamque varietatem in Ecclesiae subsidium excitaverit. Hisce quippe Congregationibus acceptum referimus, quod tot puellarum innocentiae servandae habeamus parata tutaque domicilia; his debet America

nostra institutionem numerosae juventutis tum in litteris tum in Christianis moribus atque adeo diffundendae Catholicae fidei efficax adjumentum. . . . Quis etiam acatholicus Sororum nostrarum in nosocomiis inexhaustam patientiam, parem in omnes beneficentiam, singularem ubique modestiam potuit non admirari aut tantarum virtutum effectricem causam aliam cogitare, quam Divini Spiritus adjutorium illud, quo etiam inimicus homo cogatur fateri: Digitus Dei est hoc" (n. 415). Every priest, who in his pastoral charge has to deal with sisters, should accept the helping hand they offer and be ready also on his part to make those sacrifices which are necessary for the spiritual welfare of these spouses of Christ.

133. The canons of the Church ordain that no priest should hear the confessions of nuns who have made solemn vows, except he be specially authorized for that purpose. "In generali facultate confessiones audiendi nunquam includitur facultas excipiendi monialium confessiones. Hinc, ad has audiendas sacerdotes etiam regulares, quicunque sunt, speciali indigent approbatione. Neque vero si quispiam certum ad monasterium sit destinatus, ut ibi ordinarii aut extraordinarii Confessarii munere fungatur, debet idcirco existimare approbatum se esse ad id munus in alio monasterio exercendum, nec approbatus pro una vice expleta deputatione confessiones monialium poterit excipere ulterius." (Zitelli, Apparatus Juris ecclesiastici.) There are but few, if any, sisterhoods in the United States with solemn vows; the vows of almost all of them are simple vows, though they may be perpetual ones. The law of the Church aforesaid, therefore, does not, as such, apply much to this country. However, bishops are exhorted by the Council of Baltimore to appoint special confessors, ordinaries and extraordinaries, also for nuns with simple vows, and they usually do this at least for those who constitute a considerable community and who live in their own house, having their own chapel,

in which the confessions are heard. No priest, therefore, should hear the confessions of these religious unless he be duly authorized. But an exception is to be made with those who, by a proper permission, are outside of their convents. They may confess to any priest having the ordinary jurisdiction. Likewise, if the community be small, as is usually the case with sisters teaching in a parochial school, and if they go to confession in the parish church, any priest to whom the faculties of the diocese have been granted may hear them. All this is evident from two decisions given by the Congr. Episc. et Reg.: "Aliquando moniales aut ratione sanitatis aut alia causa obtinent veniam egrediendi ad breve tempus ex earum monasterio, retento habitu, quaeritur an in tali casu possint exomologesim suam facere apud confessarios approbatos pro utroque sexus quamvis non approbatos pro monialibus? Resp.: Affirmative durante mora extra monasterium" (Die 27. Aug., 1852). Later (April 22, 1872), a declaration was added that this decision applied to all classes of religious who had made simple vows. "Item fuit definitum pro congregationibus sororum, quae vota simplicia emittunt nec clausurae legibus subjacent: Sorores de quibus agitur posse peragere extra piam propriam domum sacramentalem confessionem penes quemcunque confessarium ab ordinario approbatum."

134. The priest, who is appointed to hear the confessions of sisters, should be a man of experience and be well versed in ascetic theology. "Sacrarum virginum confessionibus excipiendis eos tantum Episcopi praeficiant, qui qua par est morum pravitate prudentia doctrina et asceticae artis intelligentia praediti reperiantur." (Conc. Baltim. II. n. 417.) No one can lead others to perfection unless he be striving after perfection himself. Ignorance and imprudence on the part of the confessor may do immense harm not only to the individual nun, but to the whole community of which she is a member. The confes-

sor ought to foster in the penitent those virtues which her very profession, the religious state voluntarily chosen by her, demands, above all, humility, obedience, charity, patience. Obedience with religious must not be limited to strict commands, or to matters of importance; it ought to extend to everything, to the very minutest points and rules. It must be an obedience not limited to exterior behavior, but an obedience which comes from the heart: all mandates of the superioress should be executed with cheerfulness of mind and exactly as commanded. Charity and patience must be practised, especially in conversation and in dealing with the members of the community. Tell them to avoid all predilection and special friendships, because they will beget jealousy. Do not listen to complaints made against the local superioress. It is true, the latter may sometimes fail in her duty, and, if so, the confessor must admonish her, but it should be done in a way to avoid the suspicion that he was asked by the other sisters, since otherwise he is apt to pour oil into the fire. Let those who have grievances against the local head report to the general superioress or director, if there be one, that they may correct any abuse of authority. The confessor ought not to meddle in the temporal matters of the community, least of all should he intrude himself, by means of the confessional, into the election of the superioress; he must leave this to the conscience of each penitent.

135. Bear in mind that nuns are women. The religious garb which they wear does not divest them of their female nature. Hence, what we have said in the preceding number about women in general also holds good with regard to nuns. With them you must be on your guard against familiarity, especially when they are young. It is quite improper to have amongst the sisters so-called pets, and to foster a sort of affection by detaining them longer in the confessional, by giving them lengthy and unneces-

sary instructions, by exchanging presents. Such action will create jealousy, talk, dissention, and scandal. Peace and harmony, so essential to the religious life, will disappear. Outside of the confessional the priest should be friendly with all the sisters, but intimate with none. Do not visit them too often or allow them to come to your house frequently. Whenever you call on them, observe sobriety in speech and action. It is highly improper for a priest to be with the sisters during their recreation hours, to play with them, to pass vulgar jokes in their presence, or take music lessons from them. Do not sit long in the parlor alone with any sister, whether she be the superioress or any other; always have witnesses present. Do not talk to them about matters concerning the spiritual or temporal government of the parish, just as if they were your consultors. Matters which regard the school may and must be discussed with the sisters employed as teachers, but do not allow them to overstep the right limits. Insist upon strict obedience in the management of school affairs, likewise as to the keeping of the sacristy, singing in the choir, and in all things in which you make use of the sisters' service. Uphold your own authority in whatever comes under your pastoral care and rule. On the other hand, do not infringe on the rights of the sisters. They have their own regulations, and a local rector cannot dispense with them "ad nutum." Their hours of recreation, for instance, are limited, and as soon as they are over, silence must be observed by them. A priest should not attempt, therefore, to stay and engage them in unnecessary talk. Again, the number of their Holy Communions is fixed by their constitution. Do not make any changes in this regard. Try to find out the regulations under which those nuns live with whom you have to deal, and see to it that they observe them well.

136. A confessor of nuns must endeavor to get the full confidence of all his penitents. Paternal solicitude

and true supernatural love of souls should, in a high degree, animate him who is the spiritual director of these spouses of Christ. Let him avoid all partiality; let him be prudent and gentle. Severity will give rise to fear, and fear will debar the penitent from opening her conscience with candor and simplicity of mind. Do not require too much. Nuns are not saints, but feeble human creatures, subject to human faults, and liable to commit even mortal sins. If one, perchance, should accuse herself of a mortal sin, you must not be struck with horror, resort to sharp rebukes, or give her a dreadful scolding. It may lead to the worst results and be the cause of a long train of sacrilegious confessions and communions. These poor nuns have no opportunity to open their hearts to another priest besides their ordinary and extraordinary confessor. Hence, treat them always with the utmost kindness, lest they lose confidence in you.

137. Several abuses in the course of ages had crept into religious communities concerning the powers of the superioress in regulating the consciences of her subjects. To remedy this evil, His Holiness, Pope Leo XIII, through the Congreg. Episc. et Reg., issued a special rescript ("Quemadmodum," Dec. 14, 1890). The principal points of this document are the following:

(*a*) All provisions made in constitutions and rules of religious orders or societies, by which an account of conscience or public manifestation of the inner heart is enjoined upon the subjects outside of the sacramental confession and the power to demand this account given to the superioress, are made null and void, and the superiors are ordered to expunge such provisions from the constitutions, manuals and rule books.

(*b*) No superioress henceforth is allowed to use any means in the shape of counsel, fear, threat, etc., to induce subjects to such manifestation of conscience. Subjects, to whom the thing is hinted or on whom it is imposed, are

commanded to report such action either to the general Superioress or to the Propaganda.

(*c*) This does not prohibit members to open their hearts of their own accord with full freedom to their superioress in doubts and anxieties of conscience.

(*d*) The superioress is bound to send for an extraordinary confessor if only one nun asks for it, without inquiring into the cause of such request or without showing any sign of displeasure.

(*e*) To grant Holy Communion or to prevent from receiving it is the exclusive right of the ordinary or extraordinary confessor. Only if a member has committed an external fault of a serious nature or has given public scandal to the community, the superioress may detain her from Holy Communion, until she has first gone to confession.

(*f*) Whenever a nun has obtained the privilege to receive Holy Communion on a day not set apart for the whole community, she must inform the superioress, who, if she has reason to object, may speak to the confessor, but the latter's decision must be abided by.

(*g*) Copies of this papal document in the vernacular must be inserted in each constitution and be read once a year to the whole community.

138. Persons who have embraced the religious state must love solitude and retirement. Their dealings with the outside world ought to be regulated by prudence and charity, and not extend any further than necessity requires. Pastors and confessors should attend to this point and report all abuses to the proper authorities. It is certainly wrong to have sisters, either singly or in pairs, go abroad on collection tours for several days and weeks in places distant from their own convents or other religious houses. "Demum quum omnino deceat, ut Moniales sint vel non sint claustratae in conventibus suis quantum fieri possit permaneant atque in sancta solitudine spiritualibus

exercitiis et operibus pietatis et charitatis secundum earum institutum sese devoveant, prorsus reprobamus morem illum seu verius abusum, qui nuper invectus est juxta quem nunnullae ex istis piis feminis huc illuc circumcursant et saepe ad loca ab earum monasteriis remota divertunt causa pecuniae colligendae pro novis domibus fundandis vel ab aere alieno iis quae jam sunt fundatae liberandis." (Conc. Baltim. II. 422.) Sisters coming from a strange place and diocese, and who go around begging, ought to show their papers to the local pastor. Besides the credentials of their own superiors, they must have a permit of the Ordinary in whose diocese they intend to collect. (cf. Conc. Baltim. III. n. 95.) Furthermore, certain precautions must be observed. "Ordinarios hortamur ut id non permittant, sine necessariis et prudentibus precautionibus, uti sunt praesertim, ne unquam solae nec juniores nec post solis occasum eleemosynas colligere permittantur et ita ut ubi fieri potest in domo sororum suae vel alterius congregationis pernoctent" (e. l.) Do not allow your own school sisters to do things which are not in conformity with their calling, which are liable to lead to dissipation and distraction. Prevent them from going about the whole parish under the pretext of looking after their pupils. Do not permit them to receive too many lay visitors or to talk and chat too much with seculars in and around their house and yard. Should a sister in confession accuse herself of great dissipation of mind, caused by excessive contact with the world, then command her by all means to put a stop to it, because otherwise she will be in danger of losing her vocation.

D—CONFESSIONS OF PRIESTS AND CLERICS.

139. There is a saying: Sicut rex ita grex. If the shepherd goes wrong, the sheep are apt to be misled. The priestly character as such does not render a man perfect.

Unless the priest make it a practice to properly and assiduously employ the ordinary means of salvation, he will come to a fall. The sacred tribunal of penance is one of these means. Obviously, therefore, an important task is waiting for the priest, when one of his clerical brethren approaches him as a penitent, confesses to him his sins and seeks direction regarding his soul.

Not only the older members of the clergy are wont to be entrusted with this task, but also to the younger, unexperienced or newly ordained priest it may fall to hear the confession of one of his confreres. How then must he act to be faithful to his charge? It will suffice to give a few practical hints.

(*a*) No man can be his own leader. A priest also stands in need of guidance by another. Hence the confessor should not content himself with sumply listening to the sins of the clerical penitent, but add a few words of advice and encouragement. Christ looked upon Peter after his fall. There was a deep meaning in that look, for Peter went away and wept bitterly. Later on, when the risen Saviour met Peter at the sea of Tiberias, he asked him three times: "Peter, doest thou love Me?" Peter felt the sting of this three-fold question and with tears in his eyes he confessed that he loved his Master. Hereby we are given to understand how one short sentence spoken with zeal and unction is apt to have a wonderful effect.

(*b*) Priests in their confessions often use general expressions, viz; that they were lukewarm in their prayers and devotional exercises, in the celebration of Mass, etc.; that they did not attend well to their pastoral duties and so forth. As long as these failings seem to be ordinary shortcomings such as any man is wont to be guilty of now and then, the confessor need not feel alarmed. But if they are the consequences of habitual carelessness, idleness and love of worldly things, the penitent must be seriously

warned of the danger, which threatens him. A commonplace talk will be of no avail. Practical and specific means ought to be suggested to prevent a further growth of the evil.

(*c*) The penance should be shaped so as to be not only expiatory for past faults but also a corrective measure against future relapses. Mental prayer, visits to the Blessed Sacrament, spiritual reading may prove to be effective in this regard.

(*d*) A worthy confessor will not yield to human respect. Let the penitent be priest or layman, the same principles of morality must be applied. Consequently, if one is not fit to be absolved, if his relapses have been constant and frequent, if no attempt was made to break off a voluntary and proximate occasion despite the promise to do so, if the same levity, the same dissipation, the same gross violation of divine or ecclesiastical commandments prevail, absolution must be withheld, unless there be some extraordinary sign of a sincere contrition which warrants an effective change for the better. Perhaps, the priestly penitent will say: I am in a terrible plight, I cannot leave the people without Mass, I must administer the Sacraments to them. The confessor ought to tell him what Millet in his book, "Jesus living in the Priest" suggests: "Your condition is indeed very sad and very deplorable. Would that I could extricate you from it by the shedding of my own blood. Go, throw yourself at the foot of the crucifix, shut yourself up in your room and there meditate seriously on the many outrages which you have committed against the divine majesty; excite in yourself a living, a heartfelt, a perfect contrition, and then do what your conscience directs. Yes (the penitent, perhaps, will reply), I am ready to do whatever is necessary; never have I felt as I do now the frightful condition I am in; I want to escape from it, cost what it may. I have long tried the patience of God, but now I have decided and I am deter-

mined; now, that I have entered into myself I will set everything to rights. I will sever all relations with persons who have been the partners of my sin; I will burn that book which has poisoned my soul; I will take up a new rule and enter upon a new manner of life; each day I will set apart a certain fixed time for meditation, for study, for examination of conscience, and for spiritual reading." Upon words like these spoken with sincere sorrow the confessor may proceed to absolve.

(*e*) Some priests, it appears, labor under false hallucinations with regard to the duties of their state. They preach but seldom, they take no pains to establish a parochial school, though with some efforts they could have one, they do not instruct the children, they absent themselves from their parish quite often, they spend a great deal of their time in pleasure, they are constantly seen at theaters, baseball games, races and such like public sports, they scandalize the people by intemperance and other excesses, they entertain and avowedly proclaim the most liberal views regarding Catholic doctrine, in a word they lead a life unworthy of their sacred calling, and at the same time they may have some good natural qualities that help to make them popular. They are gentle, sociable, brilliant, witty. Who can bring these unfortunate men back from their lassitude and spiritual sloth, except the confessor? Upon him, therefore, devolves the duty to instruct his fellow priest and to tell him emphatically: Non licet. We have reason to fear that confessors of priests often are too condescending and connive where they should be resolute and firm. Let them bear in mind the words of Holy Writ: "If the blind lead the blind both fall into the pit" (Math. XV. 14).

Bishop Moriarity (Allocutions and Pastorals) with reference to intemperance occasionally met with in priests says: "I have come to the conclusion which is impressed upon me with strong conviction, that the prevention and

correction of this habit, must be effected by the private charity of individuals. A bishop is very powerless in this matter. It generally falls to his lot to punish when the evil is incurable. Priests only can apply an effectual remedy. The wretched habit steals imperceptibly, sometimes on the inexperience of youth, sometimes on the imbecility of age. The correction of this habit, when it begins to take root, requires the constant watchfulness of a friend and monitor. That is what you (the fellow priests) can give and what the bishop cannot." The confessor is bound more than any other to sound the warning. Let him attend, therefore, to his duty and rest assured that by saving a priest from ruin he is doing a life's work, for his salvation implies the salvation of hundreds of others. Many a priest who came forth from the seminary with a good record and the highest promise soon failed because he happened to fall into the hands of a lax and lazy confessor. His fervor decreased from day to day, his heart grew cold, his conscience became callous and now he is on the downward slope that leads to destruction. "A priest's confessor must observe whether his penitent fulfills the grave duties of his state, not holding it unnecessary but rather a duty to make him give an accurate account of his life. Whatever be the age, the merit, or the dignity of the priest who kneels at your feet and confides his conscience to you, remember that he calls you Father, and thus gives you the right to warn, question, and reprove him. To think that he expects courtesies and compliments from you would be to offend him. Assuredly, one must proceed with prudence and even with reverence, especially towards the aged, the learned and the pious, but it ever remains true that the parts cannot be reversed, and the confessor is always confessor, even when he hears a priest; and the latter when confessing is a mere penitent." (Guerra, The confessor after the Heart of Jesus.)

140. In this place we deem it proper to make some brief observations about the confessions of clerics, i. e. young levites or seminarians preparing themselves for the priesthood. Stated concisely, the rules are these:

1. No young man ought to be admitted to the ecclesiastical state who is entangled in the vice of impurity. A trial, of course, should be given him. But if, notwithstanding the means suggested, no guarantee exists that the candidate will remain firm and faithfully keep the vow of chastity, the confessor must forbid him to proceed and tell him in plain words that he has no vocation. A deep-seated habit is not eliminated in a short time. One may not have yielded to lustful motions for several weeks or months; but the evil continues at the bottom of the heart and it will crop forth again when occasions are met with. The probation should last about a year or even longer according to circumstances.

2. He who was accustomed to sin outside the seminary walls, when he came in contact with the world, cannot be admitted upon a probation that is limited to a life of seclusion such as seminarians are bound to. He ought to show first whether he will keep aloof from sin when he is exposed to temptations in the world, viz; during vacation. "Clericum, qui sacris proximus ordinibus in impudicitias relabitur, non satis emendari sentio; immo de eo dubitarem, an bonus futurus sit saecularis; quomodo igitur bonus erit Clericus, Sacerdos, Parochus? Utinam confessarius pie severus illi aperte ac fortiter diceret: Non licet tibi. Sed proh dolor! Clerici hujusmodi quaerunt et tandem nanciscuntur Confessarios tantae rei ignaros, vel loquentes sibi placentia, qui ad sacros ipsos ordines admittunt sub spe futurae emendationis; at nonne dixerim cum certitudine pejoris depravationis? Ita est, in Domino fratres, luctuosissima experientia teste. Ideo Seminariorum Directores ac confessarii omnes enixe a Deo petere debent auxilium, quo in re tanti momenti recte judicent: item

fortitudinem, qua indignos perseveranter repellant, eos in antecessum monentes, ut sibi opportune ac tempestive provideant, ne Ordinationum tempore adventante, taliter indigni in quandam desperationem conjiciantur, cum ex una parte nullimode possint accedere ac alia nec recedere sciant, dicteria hominum suspicionemque nimium timentes. Ne confessarii credant verbis, quae transeunt; sed inquirant facta, quae permanent: en peritorum consilium. Credant ergo expertis, et falsa eos pietas non decipiat cum tanto fidelium scandalo atque catholicae Ecclesiae damno" (Scavini, Theol. Mor. Tract. III. Disp. I. Cap. II. a. 2).

3. The vice of impurity is not the sole obstacle to ordination, also other vicious habits, such as intemperance, pride, sloth stand in the way. Means, of course, should be used to assist the candidate in uprooting the evil; but if he fails to curb his sinful inclinations, the confessor will be obliged to keep him back from a state with whose duties he cannot possibly comply. "Juvenees ebriosi, superbi, elati, iracundi, susurrones, qui divisiones excitant, qui disciplinam oderunt, qui nulli parcunt, leves, rebus externis dediti, raro bene recollecti, circa pietatem indifferentes, in studiis negligentes, scientias ecclesiaticas fastidientes, libros profanos magis amantes, saepe moniti et non emendati, nunquam sancti erunt sacerdotes: ab Ordinibus perpetuo maneant exclusi." (Scavini, l. c.)

4. "Note that negative goodness, that is, flight from sin, is not enough for the cleric; positive goodness is necessary. Therefore the confessor must keep watch over him, and impress upon his mind the duty of striving to attain sanctity, especially inculcating humility, obedience, meekness, piety, and the spirit of sacrifice, in a word all the virtues which must mould a worthy minister of God." (Guerra, The Confessor after the Heart of Jesus Christ, page 138.)

Not only those who act as spiritual guides in seminaries and colleges, but also others whom the candidate for

the ministry should happen to select as his confessors ought to be aware of the great responsibility they carry by taking charge of young men aspiring for the priesthood. We have reason to fear that the weight of this responsibility is not always well estimated, or how shall we account for scandals given by priests shortly after their ordination?

E—CONFESSIONS OF PIOUS PENITENTS.

141. The Sacred Tribunal of Penance, though originally and primarily intended as a means of reconciliation, as a way to regain the happy state of grace lost through mortal sin, may also be made the instrument of arriving at higher perfection. This is the reason why not only penitents, whose consciences are loaded with grievous guilt, and who are spiritually dead, present themselves in the confessional, but also those who, on the battlefield of the soul, in the great struggle between virtue and vice, have received but slight wounds. The words of God's minister pronounced in absolution will not fail to heal these small defects and trifling sores any less than the large, deadly gashes caused through mortal sin. Pious persons, wishing to keep themselves as much as possible aloof from the dust of malice and corruption otherwise inherent in human nature, ought to be encouraged to come to confession frequently, viz; at least once a week. "Personis devotioni debitis, quae frequenter accedant ad communionem, ordinarie loquendo insinuandum, ut saltem in qualibet hebdomada sacramentalem absolutionem suscipiant." (St. Alph. praxis confess., c. 7, n. 99.) It becomes the duty of the confessor, when he meets with this sort of penitents, to do his very best towards directing them, because they need a guide, lest by being left to themselves, the vessel of their soul strike upon rocks and shoals, where it will rapidly sink and perish. "Ecce te constitui super gentes

ut evellas et dissipes, ut aedifices et plantes." These words of God, spoken to the prophet Jeremias, may in truth be applied to every priest whom a devout soul has chosen for his spiritual father and director. "Acceptior est Dei oculis anima sola perfecta quam mille imperfectae. Unde quum videt confessarius poenitentem vivere immunem a culpis mortalibus omnem curam adhibere debet, ut eum in viam perfectionis et divini amoris introducat, illi repraesentando meritum, quod habet Deus, ut ametur et gratitudinem, quam debemus Jesu Christo, qui nos amavit usque ad moriendum pro nobis, necnon periculum, in quo versantur omnes animae, quae vocatae ad vitam perfectiorem illi resistunt." (St. Alph. Praxis conf., c. 9, n. 121.)

142. It is important to form a correct judgment from the very beginning. Do not be deceived! Not all who pretend to be pious are actually pious. Piety does not consist in external works only, but principally in that interior disposition of the soul, by which a man is willing to serve God with his whole heart and to make a perfect oblation of himself to his Lord and Creator. The first thing required is a deadly horror of mortal sin, so great, indeed, that one shudders at the very thought of it. Just to avoid mortal sin, a really devout soul must guard against venial offenses, at least against such as are committed with full deliberation. "Itaque venialia quae crebro acciderunt haud facile transmitti debent, cum juxta Augustini sententiam nihil intersit ad naufragium utrum uno grandi fluctu navis obruatur an paulatim et per guttas instillans aqua in sentinam et per negligentiam relicta navem tandem impleat et submergat. Sic ad animae periculum nihil refert utrum uno grandi peccato, an levioribus multis anima sauciata moriatur." (Instr. Eystett.) However, the avoiding of sin is but a negative feature; it only removes the obstacle in the way of perfection. Perfection itself goes further. The confessor ought not to think that

he has done his duty by making his penitent shun sin; he ought to lead and direct him in the exercise of virtue.

143. Christian virtue, though essentially the same, differs as to the particular actions, occasions and persons, by which it is practised. The obedience of a child to its parents, of a wife to her husband, of a servant to his master, of a religious to his superior, have a different coloring. Always keep this in view and lead your penitents according to the positions in which Providence has placed them. Let them understand that above all they must fulfill well the obligations their state of life demands of them, because thereby they do the Will of God, and this is piety. They should never go to church, betake themselves to prayer, practise mortifications of their own choice, if by so doing the duties which they have at home or elsewhere are neglected. Let the penitent not soar too high at once, let him go on gradually and see that the ordinary actions be performed with proper attention and with true simplicity and humility. "Confessarius attendat, ut ad perfectionem ducat ordinate et gradatim, prius docendo, levia patienter ferre, quam gravia appetere, prius pati aequo animo adversa quam de adversis gaudere, prius pura intentione omnia operari et imitari actionem Christi, quam alta meditari, prius sua quotidiana officia bene peragere quam extraordinariis se dedere devotionibus. Feminis junioribus nunquam concedat, ut vagentur per eccelsias dissitas aut in ecclesia justo longius morentur, sed moneat eos, ut domesticos potius labores recte amplectantur et omnia faciant, quia, quomodo et quando ea Deus fieri vult: divina enim voluntas omnis perfectionis fons est et norma." (Instr. Eystett.)

144. The ordinary means of sanctification, such as prayer, the reception of the Sacraments, the Holy Sacrifice, must be employed. However, tell the penitent not to be satisfied with the mere external performance; instruct him as to the way and manner in which we ought to avail

ourselves of these means, how and why we must have the right disposition. Educated persons ought to be induced to practise mental prayer, to read a spiritual book every day, to meditate frequently on the Life and Passion of our Lord. Persons of ordinary intelligence, who cannot read well, may be taught special devotions in which their minds shall find a source of new light and grace, viz; the mysteries of the Rosary, short invocations and aspirations. All should be admonished to bear their crosses patiently, to walk in God's presence, to examine their conscience every day, particularly their predominant passion, to exercise themselves continually in works of charity, and give a good example to those with whom they come in contact. Always show the greatest sympathy with people who complain about spiritual aridity and want of fervor in their devotions. Tell them not to give them up, as God does not esteem the elasticity of mind or sweetness of sentiment, with which these devotional exercises are carried on, but the good will which is at the bottom of them. The greatest temptations which they experience should not deter them, because temptation is no sin; it is a means in the hands of God to strengthen our virtue.

145. Not all who begin well persevere, but many fall away in course of time. They first exhibit some carelessness, which subsequently grows into tepidity, and finally ends in mortal sin. The confessor will discover it pretty soon by the want of candor which they show in their confessions. When they commence to relax, at once give the alarm in a loving but resolute way. Tell them that there is no escape, that the enemy is in close pursuit, and that he will surely catch them in his snares if they do not retrace their steps and, without delay, resume their old and usual fervor. Cases of this sort are not rare and may be a vexatious disappointment to the confessor. Shall we give an instance? Take a child who was brought up in full innocence by his pious parents. Great ardor and

love marked his First Communion, and this holy disposition continued for several years, giving a fair promise as to the future. All of a sudden a change comes like a blighting cold blast, or, to adopt the words of Cardinal Manning, as a tree breaks asunder and shows decay at the heart, they fall; little by little the leaves grow pale and droop, and a sickliness, which none can understand, overspreads the tree. Some secret temptation, some perilous allurement, some unchastened intimacy, some clouding of the conscience, some relaxation of rule, some neglect of self-examination, some omissions of prayer, some fatal opportunity, when conscience is silenced and the will is weak and the temptation strong, then comes the first fall; after which to fall again and again is easy. The gulf is past and they enter upon an unknown world, "ubi nullus ordo, et umbra mortis." As soon as you notice the change, stay the torrent which is coming along bringing ruin and disaster. "Obsecra, increpa, importune, opportune." Warn, instruct, pray for the poor soul; make a novena in its behalf; let others pray and use their good influence to prevent a final collapse.

146. Do not lose courage if penitents, seemingly striving with an earnest zeal after perfection, do not make such rapid progress as you wish. Lead them step by step. Do not ask too much at once. Bear in mind that human nature is weak, and that, like in war, victory is not met with continually, but defeat will also occur. Cardinal Manning strikes the right note when he says: "Besides the sins of bad men a priest has to suffer by the lukewarmness of good men. That people should be so good and yet not better; that they should be so full of light and fall so short of it; that they should do so many good acts and yet not do more; that they should have so few faults but so few excellences; that they should be so blameless, yet deserve so little praise; so full of good feeling, but so spare in good works; so ready to give, but so

narrow in their gifts; so regular in devotions, yet so little devout; so pious, yet so worldly; so ready to praise the good works of others, and yet so hard to move to do the like; so full of censures of the inertness and inconsistency, omissions, faults, and lukewarmness of other men, and yet so unhelpful and soft and unenergetic and lukewarm themselves—all these are spiritual paradoxes and contradictions which vex and harass a priest with perpetual disappointment." (Manning, "Eternal Priesthood," c. XI. n. 3.)

147. Absolve the penitents when they come for their weekly confession, even if you notice no progress. Their will may, nevertheless, be strong and they may be fully disposed and ready to avoid in future the venial sins of which they accuse themselves. The surest way, however, to secure the validity of the Sacrament is to make them include a more serious fault of their past life; but instruct them that they must have a new and true contrition for this fault, and that it must not be simply a routine accusation, which makes them forget to feel sorry over their present sins and to amend their present life.

F—CONFESSIONS OF SCRUPULOUS PENITENTS.

148. St. Paul, in one of his epistles (Philipp. ii, 2), says: "My dearly beloved, with fear and trembling work out your salvation." These apostolic words, inspired by the Holy Ghost, are apt to make us alert in the service of God, lest we be found wanting at the time of judgment. However, the fear thus stirred in our hearts must be a holy fear; it must be reasonable and not impede love, which should be the leading element in a Christian's life. But there are people who, through excessive anxiety lest they offend God, get extravagant, become absorbed in vain ideas or false apprehensions, and miss the road of virtue and perfection. They fear to commit sin by every

thought and action of theirs and in things which no sensible person would ever consider wrong. These are called scrupulous. A scruple is not a passing doubt founded upon reason, but an idle phantom of the mind and foolish hallucination. "The scrupulous person," says Scaramelli (Directorium Asceticum), "is like a horse that shies, rears, goes backward, and that no longer will obey the bridle or spurs of its rider, on seeing the shadow of a tree, as though it saw a lion or a tiger in front waiting to tear it to pieces; thus, by the groundless fear of danger, which does not exist, putting both itself and its rider in the real danger of a fatal fall." Scruples are always evil, and, when carried on for a long while and with great intensity, may lead to the worst results. They render a person indisposed for prayer and thus cut off the very root and source from which grace flows. When the scrupulous go to confession or are about to receive Holy Communion, their hearts become troubled and disquieted. These unfortunate people either lose all hope and give themselves up to despair, or their hope becomes so dim as not to be any longer a stirring power encouraging them to hold out in the midst of trials and temptations. "They that trust in the Lord," says the Prophet, "shall gather new strength; they shall walk, run, even fly like an eagle." Take away hope and the anchor is gone, so that the poor soul is lost like a wrecked ship on a temptuous sea. Peace and equilibrium of mind being destroyed, a person suffering severely from scruples becomes unfit for the discharge of his duties. The constant strain wrought upon the mind weakens the constitution of the body and upsets even the mental faculties so that utter insanity may be the end. With others scrupulosity terminates in the opposite extreme. Finding the burden, under which they labor and sigh, too hard, they throw off the yoke of God's law altogether, and become lax and frivolous. In consideration of such facts, it is evident why and how a confessor, who has to deal with

scrupulous penitents may feel much embarrassed and distressed. Still, there is no escape; you must bear this cross. "The care of scrupulous people," says Scaramelli again, "is one of the most worrying and arduous tasks that can fall to the lot of a physician of souls. It is worrying, for, as these poor creatures are ever tormenting themselves with the self same scruples, they fail not to torment their confessor with never-ending repetitions. It is arduous, because it makes the largest claims on the charity, patience, prudence, good sense, and power of guidance of spiritual directors."

149. Scruples may originate from divers sources. One cause is found in a special act of divine Providence. God allows a soul to be tried by scruples to cleanse it of past faults, to ground it in a just fear of real sins, to humble it by forcing it to have a low opinion of itself, to give to it an occasion of practicing obedience, patience, and self-abnegation. The tokens by which we can discern whether scruples come from a special permission of God for our purification, are the good results which in that case they produce. If a man, despite the inward agitation and constant harrassing to which he is submitted, yet makes real progress in virtue, if his hatred of sin becomes more intense, if he gets more steady in prayer and pious exercises, the confessor may rest assured that God has His special design in the affair. Usually scruples of this kind do not last long, because "God will not suffer the just to be forever moved." (Ps. 54, 23.) The storm ceases as soon as the effect has been obtained, after the spiritual atmosphere has been cleansed from all bad and noxious miasms. A second cause of scruples lies in the wicked machinations of the devil. The great enemy of mankind has power to fill our imagination with vain fancies, to instill gloomy apprehensions of sin into our intellect, and to overcloud the whole mind with spiritual darkness; he may also stir up humors in the sensitive appetite

apt to produce anguish, bitterness, and turmoil. The end which the demon has in view is to create a disgust for God's holy law and the exercise of virtue, to render prayer and devotion irksome, that thus we may be thrown into despair and cast everything overboard. To trace scruples to this cause we need but look at the effects. If a person experiences a kind of peculiar melancholy and bitterness, if he feels exhausted under the yoke of his tribulation, if he is much tempted by impure thoughts and desires, if be becomes neglectful in his spiritual exercises, it must be taken for granted that the devil is at the bottom of the trouble. A third cause from which scruples spring is a man's natural disposition and character, which again may have its root in his bodily constitution. Some persons are naturally timid and cowardly; they feel alarmed at the mere apprehension of danger; they become nervous and excited when they notice things which are somewhat out of the ordinary routine; they are inclined to bad suspicions; they have no confidence either in themselves or others; they trouble themselves greatly about imaginary evils. It is evident that such a character is a fertile soil for scruples. Some, indeed, become so much absorbed in them that it unbalances their reason, or at least makes them act in a manner so strange as to indicate a partial derangement of mind.

150. The confessor, in meeting a person who appears to be scrupulous, should first examine the case closely. A passing doubt is no scruple. Neither could you call a person scrupulous who, having sinned much in days gone by, is somewhat alarmed as to his former confessions. Therefore, do not hinder him from confessing his past sins more accurately by telling circumstances which he had forgotten, nor prevent him from penitential works which, in expiation for his crimes and faults, he begs permission to perform. Symptoms of real scrupulosity are a groundless fear of offending God at every moment and

in almost every action, a fear not founded upon reason, but caused by a vague feeling; a frequent change of opinion; a constant agitation and distress, an excessive anxiety and doubt as to certain particulars, such as the intention in pious exercises, devotion in prayer, sorrow in contrition, a never-ending perplexity; a desire of again and again confessing sins, which have been already duly confessed; an obstinacy of opinion even against the advice and commands of a prudent confessor. As soon as you have come to the conclusion that the penitent is really scrupulous, you must investigate the cause and shape your remedies accordingly. Usually there is a combination of causes, and therefore it may be well to apply now one, now another remedy. The principal means to effect a cure is blind obedience to the confessor and spiritual Director. All theologians agree on this point. The trouble, however, is that many scrupulous persons decline the yoke of holy obedience. They say that the confessor does not understand them correctly, or that he is too lax, etc. To these you may answer: No one can be a fair judge in his own case, much less if he is tormented by vain illusions; to trust ourselves rather than those whom God has placed over us is an unbearable pride, which deserves the severest censure. If this does not quiet the penitent, then either send him away and say that you cannot help him, or at least treat him with the utmost rigor. "Curet in hoc confessarius, ut poenitens exacte obediat, et si non obedit, eum increpet, privet communione et rigorose coerceat. Scrupulosi ordinarie cum dulcedine tractandi sunt, sed circa obedientiam magnus rigor ipsis est adhibendus; si enim hanc obedientiae anchoram amittunt, certum incurrunt naufragium, nam aut amentes evadent aut habenas in vitia relaxabunt." (St. Alph. Praxis conf. c. 7, n. 97.)

151. The confessor, in giving instructions to a scrupulous penitent, must be decided in his commands and forcible and resolute in all what he says, because otherwise

he would only confirm the penitent in his false alarms. Tell these afflicted souls that they ought not to cease praying, though they find no relish in it; command them to despise their scruples, and to act against a momentary doubt, even if their conscience be not quiet afterwards. Forbid them to reflect much upon their actions, to talk to others about the matter, to consult books for the purpose of solving difficulties. Assign to them the day and time when they may come to confession; never hear them at other times, even if they say they have committed a mortal sin; be firm and make no exception. In confession never allow them to mention their scruples; nor permit them to repeat past sins, except they can swear that the sin was never confessed before. On the whole, always foster hope in these unfortunate people. Make them regard God as a merciful Father and not as a stern Judge. If scruples have their seat in the corporal constitution and natural temperament, it may be well also to consult a skillful and conscientious physician, at least if the scruples are very bad and begin to affect considerably the brain and the whole nervous system.

152. Sometimes you meet with penitents who are scrupulous only in certain matters of minor importance, whilst in matters of moment they appear rather to be quite lax. Thus you may come across persons who are anxious about watching the works and actions of their neighbors, believing it to be their duty to correct them at once, whilst they make little account of sins of pride, impure thoughts, desires, etc., to which they themselves are subject. Such people are in a dangerous condition. Do not treat them like the average class of scrupulous persons. They are regular Pharisees, and you must be very cautious in directing them. Tell them that it would be much better for their spiritual welfare to despise the little scruples they have concerning others, and to give their full attention to the evil habits and sins of their own, which they seem to view with a rather lax conscience.

G—CONFESSIONS OF HABITUAL AND RELAPSING SINNERS.

153. *Note*—A sinner now and then deserves to be called relapsing without being habitual, yet in most cases the cause of the relapse lies in the bad habit and therefore it may be well to speak here on both classes at the same time and under the same head.

Habitual sinners are those who, by repeated acts of the same sin, have become accustomed to it, so as to commit that sin frequently, with facility and without much resistance. "Consuetudinarius dicitur ille qui ex frequentia in certo genere peccatorum, habitum seu pravam inclinationem eorumdem peccatorum committendorum contraxit." (Sabetti, Theol. mor.) It is hard to tell how often a man must be wont to commit a sin in order to merit the name of a habitual delinquent. A line, however, should be drawn between internal sins, viz; sins of thought and desire, and sins committed by external action; again, between sins committed with oneself, and sins committed with an accomplice. The more easily a sin by its very nature tempts man the greater ought to be the number required for the constituting of a habit. "Quo facilius aliquod peccatum committi soleat, eo plures actus intra certum tempus requiruntur. Porro facilius committuntur peccata cordis et oris quam operis, facilius opera non consummata quam consummata. Inter opera consummata, facilius committuntur ea quae solitarie, quam ea quae cum alio patrantur. De caetero certus numerus prudenti arbitrio aestimandus est. Hinc S. Alphonsus ait: 'Quinque vices in mense jam possunt malum habitum constituere in aliquo vitio peccati externi, modo inter ipsas aliquod intervallum intercedat.' In peccatis autem luxuriae consummatae quae complicem habent, multo minor numerus habitum constituere potest; sic v. g. qui per integrum annum semel in mense fornicaretur, bene habituatus dici posset. In peccatis demum cordis et oris multo major

numerus requiritur, ut habitus adesse censeatur, e. g. ut quis bis terve in hebdomada peccet." (Hilarius a Sexten, Tractatus pastoralis de Sacramentis.) To relapse means simply to fall back into a sin which we confessed before, and which we were determined not to commit any more. This may be the case even with sins to which we have not become habitually addicted. Moralists make a distinction between "relapsi formales" and "relapsi materiales." The first kind are those who have relapsed into the same sin without making any effort to avoid it; the latter class are those who, though they fell again, did so with greater reluctance, who have not sinned as often as before and who show at least some amendment.

154. Habitual sinners are like persons suffering from a serious and fatal disease, which disease has weakened the whole system to such an extent as to bring a man near death, and to require a more than ordinary skill on the part of the physician if an effective cure shall be obtained. The evil habit has become, as it were, a second nature. The unfortunate victim is so much entangled in the meshes of his passion and held down by the bondage of the devil as to lose almost all his will-power. Not at once, but only gradually, he may hope to be healed of his spiritual malady. A confessor ought to keep this in view and always treat the penitent with clemency, without, however, becoming lax and over-indulgent. As far as the absolution is concerned, we believe with St. Alphonsus, that whenever the cause of the habit and relapse lies in intrinsic weakness, the penitent ought to be absolved, provided he be earnestly determined, "hic et nunc," to break the fetters which hold his soul in captivity, and to avoid sin in future. "Ut meum hic proferam judicium, dico quod si poenitens relapsus sit ob causam seu fragilitatem intrinsecam, ut accidit in peccatis pollutionis, delectationis morosae, odii blasphemiae et similium, raro puto differendam esse absolutionem recidivo sufficienter disposito per signum

extraordinarium." (St. Alph., I. 6, n. 463.) Of course, the sole promise to amend one's life is not sufficient, as but too often this promise is a mere "verbum oris," and not a "verbum cordis." The practical way to proceed, we deem, is this: Ask the penitent who comes to you the first time how long the bad habit has been continuing, whether a former confessor called his attention to it and suggested particular means to remedy it, whether he applied these means, how and why he fell back into the old sin, how soon after confession the relapse occurred. The answer which the penitent gives to these questions will at once throw some light upon the matter and help you in forming your judgment as to whether he is worthy of absolution or not. Arouse his conscience with all the force of speech and the unction of spirit you have, show him the terrible danger in which his soul is found, fill his heart with a wholesome fear and make him feel truly sorry for his sins, but encourage him also and tell him that there is hope of recovery, provided that he will work for his salvation with the full energy of his will. Offer your help to him and point out the time when he must come to confession again, but absolve him as long as he is disposed and sincerely resolves to do his very best in future. If, when he returns, he says: "Father, I had the misfortune to fall again into my old sins," inquire whether he followed your advice, whether he employed the means of amendment suggested and thus made some efforts to avoid the sins which he used to commit in the past; or whether he neglected the matter altogether. In the first case he would be a "recidivus materialis," and therefore worthy of absolution; in the last case he would be a "recidivus formalis," and could not be absolved unless some extraordinary sign of contrition should appear. A prudent confessor will hardly fail to lure forth a sign of this kind. It may help, for instance, to tell the penitent first to go and say some prayers, such as the Litany, the Rosary, the stations of the Cross, that God

may soften his heart and return to confession about fifteen minutes or half an hour later. If he does so, then at his return suggest some stronger remedies, open his eyes that he may see more clearly the danger to which his soul is exposed; very likely thereupon his soul will be filled with greater and deeper compunction, so that he can be absolved. Should the disposition remain doubtful, you must weigh all circumstances and see whether it will benefit the penitent to postpone the absolution for a week or longer. If there be sufficient reason to fear that he will never return and that he will be alienated from religion and faith altogether, absolve him conditionally, viz; "si es dispositus."

155. Being the spiritual Father of these unhappy sinners, often recommend them to God in your prayers and make a memento for them during the Holy Sacrifice of the Mass. The conversion of a sinner is the work of the Holy Ghost and His grace, men cannot be but instrumental. Tedious and hard as the work is which you perform, you ought to bear in mind that only one soul snatched from hell is worth all the labor you bestow upon it. "Caeterum repeto," writes St. Alphonsus, "quisque se dirigere debet juxta lumen quo donatur a Deo. Concludo hic et dico: Non nego quod aliquando bene prodesse possit recidivo disposito dilatio absolutionis. Dico secundo: Semper proderit quod confessarius hujusmodi recidivos terreat ostendatque, ac si non posset eos absolvere. Dico tertio: Ordinarie loquendo recidivis ex fragilitate intrinseca et per signum extraordinarium jam dispositis magis absolutionis beneficium proderit quam dilatio. Utinam et confessarii recidivos absolverent tum solum cum signa extraordinaria afferunt. Id quod lugendum est, quod major, nedum dicam maxima confessariorum pars universaliter recidivos absolvunt sine distinctione sine signo extraordinario, sine admonitione et sine aliquo saltem remedio praestito ad emendationem: et hinc vere

procedit non jam ab absolvendis dispositis tot animarum universalis pernicies." (Praxis confess., c. 5, n. 77.)

H—CONFESSIONS OF PENITENTS LIVING IN PROXIMATE OCCASIONS.

156. An occasion of sin means any external circumstance or object offering a temptation and enticing us more or less to offend God. Without entering into any deep arguments or a lengthy discussion of this subject, such as may be found in books of moral, we shall simply state the principles and illustrate by a few examples and cases of more frequent occurrence the mode according to which these principles ought to be applied. A distinction must be made between remote and proximate occasion. The first one is an occasion in which, as a rule, we feel only tempted, without yielding to the temptation; the latter is an occasion in which usually ("communiter et plurimum," says St. Alphonse), we fall and commit sin. The proximate occasion is either voluntary or necessary. It is voluntary if we can avoid it with a sufficient energy of will; it is necessary if it is not in our power to remove it, if too much either physical or moral difficulty stands in the way. Finally, an occasion may be continuous so as to tempt us the whole time (in esse), or not continuous so as to offer a temptation only at certain moments, viz; when we go in search of it, or, at least, do not take pains to avoid it. Sinners exposed to occasions often are the cause of great trouble and perplexity to their confessor. The occasions vary as much as the individual penitents. An occasion which is proximate for one may be only remote for another. With prudence and practical sagacity a confessor must weigh all the circumstances and then choose that mode of acting which in consideration of particular facts, seems to be the best. Often you will feel yourself placed between two extreme alternatives, namely,

either to dismiss the penitent without absolution, thereby running the risk of driving him altogether from the Church and Sacraments, or to absolve him and thus foster a laxity of morals. In emergencies of this kind always hold to the principles; examine under what head the case may be comprised, and then come to an immediate conclusion. The whole disposition of the penitent will help much to determine the course to be followed. A confessor may fail now and then, but if he has done what at the moment appeared proper to him, God will pardon his error and not hold him responsible for the consequences.

157. The principles may be summed up thus: A person who voluntarily exposes himself to a proximate occasion of mortal sin cannot be absolved unless he be ready to avoid such an occasion in future. Should the occasion be continuous (in esse), then, as a rule, he must first actually remove it before absolution can be imparted. "Talis poenitens," says St. Alphonse (Prax. conf., c. 4, n. 66), "non est dispositus ad absolutionem si petat eam, antequam occasionem removeat; etenim eam recipiendo se immittit in proximum periculum frangendi propositum et sic remanendi in eadem occasione." An exception could be made only in very extraordinary cases, for instance, with those who are in danger of death, or with such as can not return to confession till after a long time. If the occasion is not continuous, you may absolve the penitent upon the sincere promise made by him that he will not expose himself any longer to the danger. If, however, he should have broken his promise two or three times in succession, you must first give him a trial. A proximate occasion which is necessary and which a person is not able to abandon except with great difficulty, cannot, as such, be made the cause for refusing absolution. But the penitent is bound *sub gravi,* to use particular means by which the proximate occasion may be rendered remote, and the confessor ought to suggest such means. "Si occasio non

posset aufferi sine scandalo aut gravi damno vitae, famae aut bonorum, eo casu poenitens bene absolvi potest, quin occasionem auferat, quia tunc non tenetur eam removere, modo promittat exequi media necessaria ad efficiendum, ut occasio ex proxima evadat remota. Non dicit Scriptura quod peribit, qui est in periculo, sed qui amat periculum; sed nequit dici amare periculum, qui illi invitus subjacet." (St. Alph., Praxis conf., c. 4, n. 68.)

158. Of the divers occasions of sin a few deserve special mention. Persons working in factories and shops are often exposed to temptations which endanger both faith and morals. Sometimes they meet with men who make it their regular business to corrupt their co-laborers by word and action. They are wont to ridicule religion, to scoff at priests, and their sacred functions, to tell all kinds of lies, old and new, against the Catholic Church; others, whose hearts and minds are filled with impurity, relish immodest talk and carry on conversations on nasty subjects. It may take more than ordinary courage for a young man to resist the temptations thus offered. The horror he feels in the beginning gradually disappears, his faith and purity first become weakened and finally are lost. The confessor should closely question this penitent, when he approaches the Sacred Tribunal, that he may ascertain whether there is a real necessity to remain in this occasion, and, if so, by what means temptation can be removed or at least be lessened with a hope of avoiding sin. Tell the penitent to ask the chief manager or foreman of the department to give him a position where the seducer can not have access to him. Remind him of the duty he has of praying more earnestly and assiduously, that he may have sufficient strength to resist the evil influences to which he is exposed; invite him to receive the Sacraments frequently; let him understand that we must fight for a good cause with zeal and perseverance, that we must exhibit manly courage regarding the practice of our religion and not be cowards.

159. A snare for our young men and a fertile occasion of sin are the houses of ill-fame or prostitution, which send so many young men on the way to hell. The large cities are filled with them, and even in the smaller towns you may be able to find one or the other. Their number is constantly increasing, partly through the fault of the municipal authorities, who are too easy in granting licenses, but mostly on account of the great corruption of the age. Devoid of all religion, of all moral education, as the young have been brought up during the last fifty years in the godless modern school, they cannot but fall victims to vice and to the lusts of the flesh. About the poor female inmates of these dens of crime we need not say much here, for they, having abandoned everything that ought to be dear to a woman's heart, never approach a priest, except, perhaps, at the moment of death. But what about men who accuse themselves of having visited these abodes of moral pestilence? At first when you meet with such a case you may feel shocked, and impelled to load a shower of vituperation on the penitent because he was not ashamed to take part in such filthy abominations. However, hold your temper; think of Mary Magdalene or the woman caught in adultery, who were both treated with the utmost mercy and kindness by the God-man Christ, and thus saved from total ruin. Do you also the work of the Samaritan and stoop down to heal the poor sinner from his spiritual malady. Search into the cause. Some believe that their criminal practice is not very bad, that it is only a human or natural weakness; disabuse them of this false opinion and let them have a clear understanding of the wickedness their deeds are fraught with. Make them promise that under no condition they will ever go near the abode of sin again. Furthermore, command them to shun the company of each and every one who is liable to coax them thither. When such a promise has been given sincerely and without restriction, absolution can

hardly be withheld. However, tell the penitent when he ought to come to confession again; the day set apart for it must not be too far off, not longer than a month. Instruct him, also, that if he cannot return to you, he may confess to another priest, but that he must inform this confessor about what you told him, if ever he should have the misfortune to fall back into his old sins. As long as there is some hope of rescuing the unfortunate sinner, it is best to be patient and lenient, though, on the whole, the penitent must be treated as a person who is in an occasion "non in esse." We wish to add that it is the duty of pastors in country missions to give a timely and private warning to young folks of both sexes who leave their home to look for work in cities and large towns. These innocent boys and girls from rural districts are the very ones whom the owners of bad houses hunt for; inexperienced as they are, they but too readily listen to the pecuniary offerings made to them until it is too late.

160. Intercourse between young people of different sex or what is commonly called "company keeping" is another occasion fraught with sin. The confessor should ask these penitents first what object they have in the visits which they pay to each other. If they say, it is only for fun, for pastime, then there is no other alternative except to cut off such practice at once or else to be dismissed without absolution. If marriage is in view, ask them whether there is solid hope that the marriage will take place within a reasonable time. If not, then the same holds good as in the first case. If, however, the affair may be expected to terminate in a decent and respectable matrimonial union, they being betrothed to each other, then the parties are "in occasione necessaria" and must be treated accordingly. Suggest to them such means as are fit to remove the proximate danger. Tell the couple that they must not visit each other too often, that they must check their passionate love and not put

aside the rules of ordinary decency. Thus sitting up for several hours at night is improper and must be shunned at all events. When the man comes to see the young lady at her home, she ought to have her mother, sister, father, or someone else present. A "solus cum sola" visit in a locked room or secret nook, a so-called stolen visit against the wish and will of the parents will almost invariably end in sin. St. Alphonsus speaks from his own experience which he had made as a confessor when he says: "Generaliter loquendo de adolescentibus et puellis qui invicem se adamant quippe non sunt isti omnes indistincte de gravi culpa damnandi, sed ordinarie puto ipsos difficulter esse extra occasionem proximam lethaliter peccandi. Id nimia experientia patet; nam ex centum adolescentibus vix duo aut tres in occasione a mortalibus invenientur immunes; et si non in principio saltem in progressu; tales enim adamantes prius conversantur invicem ob propensionem, deinde propensio fit passio, postquam radicem in corde fixerit, mentem obtenebrat et eos in mille crimina ruere facit." (Prax. conf., c. 4, n. 65.) Admonish the penitents to arm themselves by prayer and watchfulness. It is also well to awaken in the young lady keeping company for the sake of marriage a sort of laudable pride and jealousy as to her virtue and maiden purity. Tell her that a man who does not respect her purity before marriage is not worthy of her, and that she, in yielding to his entreaties, simply becomes the instrument of his vilest passions. By such and similar suggestions you may succeed in removing the immediate danger of sin, and if the penitents are willing to follow your advice, you may absolve them; if not, you ought to refuse absolution. "Solent in his casibus poenitentes conari, ut confessarii apprehendant, quod occasionem removendo magnum orietur scandalum. Fortis sit confessarius ad hujusmodi timores despiciendos, majus erit scandalum videre, quod poenitens nec etiam post confessionem occasionem aufert." (St. Alph. e. l.)

161. Occasions of sin always have been, and are yet, more perhaps in our present age than formerly, dances and gatherings for the sake of amusement, not as if they were intrinsically wrong, but because they are apt to arouse feelings of impurity and give rise to numerous temptations. Listen to the words of St. Francis of Sales: "Although balls and dancing be recreations of their own nature indifferent, yet, on account of the manner in which they are generally conducted, they preponderate very much on the side of evil and are consequently extremely dangerous." It is going too far for a priest to say: I shall never absolve a penitent who has been at a dance, but always give him first a penance and then make him return after some time; or, I shall not absolve him unless he promise to shun balls and dances entirely; or, I shall under no consideration absolve a person who takes part in round dances. General rules like these are impracticable. You are dealing with individual souls and you must, therefore, weigh all the circumstances well before you come to a final decision in regard to absolution. Therefore, we take the liberty to insert the following suggestions:

(*a*) It makes quite a difference in what manner the dances are carried on; some by their very nature are more tempting than others. Thus masquerade balls and round dances should be shunned by good Catholics, unless there be some good reason to participate in them, and all precautions be taken to prevent abuses. Again, public dances held during Lent or Advent, on Saturday nights, which keep people away from church the next Sunday, ought to be discountenanced. Dances held in public places or halls, in saloons or near them, where people of all kinds and character meet, are, to say the least, very suspicious.

(*b*) Ask the penitent whether, on the occasion of these dances and parties, he committed any sin, viz; by impure thoughts, desires, kisses, embraces, touches, etc.

If so, then these amusements are for that individual person a proximate occasion, and he ought to promise not to take any further part in them, if he desires to be absolved. If not, at any rate, the penitent must be admonished to be moderate and cautious in regard to these amusements. Those who have a passion for them, who go to almost any place, private or public, where they know a dance is being held, cannot keep pure for a long time, and are unworthy of absolution as long as they remain in that disposition. "Et in hoc generaliter advertendum," says St. Alphonsus again, "quod ubi agitur de periculo peccati formalis, et praecise peccati turpis, confessarius quanto magis rigorem cum poenitente adhibebit, tanto magis ejus saluti proderit: et contra tanto magis cum illo immanis erit, quanto magis benignus erit in permittendo, ut ille in occasione maneat aut se immittat." (Prax. conf. e. l.)

(*c*) Inquire whether there were occasions of sin before and after the dances, during the recess, etc. Solitary walks or rides, company keeping in going and returning are the very things by means of which but too often the devil lays his snares.

(*d*) Neither in the confessional nor outside of it, give any positive approbation to dancing. We are sorry to say that this is done sometimes. Under the pretext of bringing Catholic families in contact with one another, and thereby facilitating Catholic marriages, priests have public dances arranged for their parochial societies. We believe that this is a fatal and dangerous experiment. People, especially those of young age, will not draw the line, but make false conclusions; bad effects and disastrous scandals of the worst kind are likely to follow. You are allowed to tolerate at times an evil which you cannot stop, but toleration must not be turned into approbation. Indeed, the very toleration itself has its limits. Things, perhaps, have come to such a point without the parish, that, unless you raise your voice publicly against certain

abuses in the line of dances and other amusements, many a soul will be lost for which you are responsible.

162. What has been said of dances must be applied also *mutatis mutandis* to theaters. It is a deplorable fact that the public stage in our days has become awfully corrupt and degraded. Pure classical pieces, which instill nobility of mind and heart and help to educate and elevate man, are exceptions. The great public does not appreciate them, but desires to see something which flatters the senses and fills the lustful appetite. It is self-evident, therefore, that the greatest caution is needed in frequenting theaters and operas. Those who run to almost any one, regardless of what is represented, expose themselves rashly to sin and temptation, and it would be a wonder indeed if they were to remain pure and chaste for any length of time. A confessor who has to deal with these penitents cannot be silent without failing in his duty. If you cannot prevail upon them to stop entirely, warn them at least to act with prudence and circumspection. Tell them to be on their guard against temptation and not to seek sensual gratification, but a higher culture by means of theatrical representations. In particular, induce them to shun the ballots, because frequently they are directly obscene and lascivious. Call the attention of parents also to this matter, and remind them of their obligation to watch over the spiritual welfare of their sons and daughters and to keep them from places which are dangerous to their virtue.

163. A last, but not least, source of moral evil and occasion of numerous sins, which deserves special attention, are bad books, magazines, and papers. The spiritual damage accruing from these channels of corruption seems not to be fully understood by the majority of our Catholic people. Everybody likes to read, and, bad literature being very cheap, persons grasp at it without taking into consideration the noxious results which such reading will have in the end. The law of the Index with many seems

to be but a dead letter. Against this crying evil of the age, a Catholic priest should raise his voice, not only from the pulpit, but also warn and instruct his penitents in the privacy of the confessional. There are books decidedly irreligious, written with an *ex professo* intention to undermine the Christian faith or to ridicule Catholic belief. These books can, under no circumstances, be read or simply retained by a Catholic. Other books are *ex professo* immoral. Tell your penitent, if he ever read such, never to do it again, and to destroy those he may have in his possession. But what about the reading of romances, novels, etc.? As long as they are not absolutely bad, they may be tolerated with certain restrictions. The sensual element which pervades them is dangerous. The penitent who accuses himself that he read story books of this kind ought to be asked, what object he had in this reading and whether he yielded to temptations or not. The answer he gives to your questions will indicate what to do. Whenever there is a proximate occasion of committing sin by bad thoughts and desires, he must be ordered to avoid such reading, as otherwise he cannot be absolved. Nobody ought to have a passion for this sort of literature, because it is apt to arouse the sensual appetite. "Libri erotici occasio relativa sunt. Gravitas periculi ut plurimum dependet a circumstantiis, nempe a fine libidinoso, a lectoris aetate, indole, moribus, fragilitate, maxime vero a lapsuum experientia. Propterea ejusmodi libri omnes periculosi sunt juvenibus et ordinarie periculum proximum aderit pro iis qui toti sunt in hujusmodi libris legendis, non vero pro iis qui interdum aliquem legunt." (Hilarius a Sexten., Theol. Pastoral. de Sacramentis.) Parents and teachers must watch their children or pupils, lest books dangerous to their faith and morals fall into their hands. The daily papers, containing but too much corruption and moral filth, ought to be kept out of the home circle; that is to say, the young must not be allowed to read

them. Parents who are regardless of this duty cannot be absolved. Let them bear in mind the strong words in the Pastoral Letter issued by the Fathers of the Third Council of Baltimore: "Not only should the immoral, the vulgar, the sensational novel, the indecently illustrated newspaper, and publications tending to weaken faith in the religion and Church of Jesus Christ, be absolutely excluded from every Catholic home, but the dangerously exciting and morbidly emotional, whatever, in a word, is calculated to impair or lower the tone of faith or morals in the youthful mind and heart should be carefully banished."

I—CONFESSIONS OF PERSONS THAT BELONG TO FORBIDDEN SOCIETIES.

164. The kingdom of Satan has always stood in glaring opposition to the kingdom of God and at every period of time the children of darkness made war against the children of light. To-day the struggle continues unabated and is even growing fiercer along the whole line, since there is abroad that monstrous heresy of the age, called Agnosticism or Unbelief, which ignores divine authority, rejects a supernatural order and defies human reason. The nurseries of this perverse error are those well organized masonic bodies, which like a powerful conspiracy are spread far and wide all over the world. The Holy Father, Leo XIII, in his Encyclical Letter "Humanum genus," dated April 20, 1884, says of them: "No longer making any secret of their purposes they (Freemasons) are now boldly rising up against God himself. They are planning the destruction of Holy Church publicly and openly, and this with the set purpose of utterly despoiling the nations of Christendom, if it were possible, of the blessings obtained for us through Jesus Christ our Saviour."

Nowhere has the growth of masonry been more rapid

than in the United States. Lodges, under manifold names and titles, are scattered broadcast all over the country. Indeed, within recent years there has been such a morbid craze for the occult bodies, that a man, who is not affiliated with a secret society, is held to be of inferior type. This does not imply, that the Americans, collectively taken, are a race of infidels or that the strongest foes of the Catholic Church live on the soil of the western hemisphere. The bulk of masonic membership consists of people, who do not know the real character and tendencies of the orders. They join the lodge for the purpose of obtaining financial or political support, a life insurance policy, of taking part in social festivities, etc., but are ignorant of the real plans which are adroitly concealed by the chieftains, whom they are compelled to follow blindly. "There are many things like mysteries, which it is the fixed rule to hide with extreme care, not only from strangers but from very many members also, such as their secret and final designs, the names of the chief leaders and certain secret and inner meetings as well as their decisions and the ways and means of carrying them out." (Enc. Hum. Gen.)

165. Whatever may be thought of the individual members, the masonic bodies as such deserve condemnation. Warning words came forth from the Holy See at the very outset, when the pernicious sects were first started (1738). Since then not less than seven Popes denounced them and they earnestly admonished the faithful to keep aloof from societies, whose design it was to carry on a deadly warfare against the Spouse of Christ. To render the admonition more effective censures were added. Excommunication was to be incurred "ipso facto" by those who had their names listed on the rolls of masonic societies. "Excommunicationi latae sententiae Romano Pontifici reservatae subjacere declaramus: Nomen dantes sectae Massonicae, aut Carbonariae, aut aliis ejus-

dem generis sectis, quae contra Ecclesiam vel legitimas potestates seu palam, seu clandestine, machinantur, necnon eisdem sectis favorem qualemcunque praestantes; earumve occultos coryphaeos ac duces non denunciantes, donec non denuntiaverint." (Const. Apostolicae Sedis.)

Pope Leo XIII, in the famous Encyclical quoted above fully approves and confirms what has been said by his predecessors. With his wonted lucidity he defines the true character of masonry by a graphic description of the anti-christian spirit that pervades its ranks. Naturalism or Humanity, as the members prefer to denominate it, is the watchword of the secret associations. And what is Naturalism? "The fundamental doctrine of the Naturalists, which they sufficiently make known by their very name, is, that human nature and human reason ought in all things to be mistress and guide." Laying this down they care little for duties to God, or misinterpret them by erroneous and vague opinions. For they deny that anything has been taught by God; they allow no dogma of religion or truth which cannot be understood by the human intelligence, nor any teacher who ought to be believed by reason of his authority. And since it is the special and exclusive duty of the Catholic Church fully to set forth in words truths divinely received, to teach, besides other divine helps to salvation, the authority of its office, and to defend the same with perfect purity, it is against the Church that the rage and attack of the enemies are principally directed. . . . In those matters which regard religion let it be seen how the sect of the Freemasons acts, especially where it is more free to act without restraint, and then let anyone judge whether in fact it does not wish to carry out the policy of the Naturalists. . . . The Naturalists and Freemasons, having no faith in those things which we have learned by the revelation of God, deny that our first parents sinned, and consequently think that free will is not at all weakened and inclined to evil.

On the contrary, exaggerating rather our natural virtue and excellence, and placing therein alone the principle and rule of justice, they cannot even imagine that there is any need at all of a constant struggle and a perfect steadfastness to overcome the violence and rule the passions of our nature. Wherefore we see that men are publicly tempted by the many allurements of pleasure; that there are journals and pamphlets with neither moderation nor shame; that stage-plays are remarkable for license; that designs for works of art are shamelessly sought in the laws of a so-called realism; that the contrivances for soft and delicate life are most carefully devised; and that all the blandishments of pleasure are diligently sought out by which virtue may be lulled to sleep. Wickedly also, but at the same time quite consistently, do those act who do away with the expectation of the joys of heaven and bring down all happiness to the level of mortality, and, as it were, sink it in the earth. Of what we have said the following fact, astonishing not so much in itself as in its own expression, may serve as a confirmation. For since generally no one is accustomed to obey crafty and clever men so submissively as those whose soul is weakened and broken down by the domination of the passions, there have been in the sect of the Freemasons some who have plainly determined and proposed that, artfully and of set purpose, the multitude should be satiated with a boundless license of vice, as, when this had been done, it would easily come under their power and authority for any acts of daring." (Papal Encyclical.)

166. Are the papal denunciations directed only against the Freemasons or do they include also the other secret organizations? This question has been sufficiently discussed within the last twenty years. Some, it seems, are inclined to believe that only the Freemasons and a few other rabid sects fall under the ban of the Church; the rest, they say, constitute independent bodies and have

nothing in common with masonry save a few rites and the secrecy in which they shroud themselves. Now what are the facts? The developments which the various organizations have undergone of late, the disclosures of their occult proceedings, the rituals, rule books and papers published under their auspices, the statements made by those that quitted their ranks, leave no doubt that the various secret societies have borrowed from the Freemasons not only the outward form but are also imbued with the same spirit. Notwithstanding their separate organizations they constitute one cohesive body, the nucleus of which is Freemasonry. Whilst preserving their individual autonomy they move together under one primary and directive force. We quote again the following passage in the papal letter: "There are several organized bodies which, though differing in name, in ceremonial, in form and origin, are nevertheless so bound together by community of purpose and by the similarity of their main opinions, as to make in fact one thing with the sect of Freemasons, which is a kind of centre whence they all go forth and whither they all return." What Catholic will gainsay these words of the Holy Father? The inevitable conclusion is and ever must be that each and any society which is cast in a masonic mould and shaped after masonic fashion bears the stamp of reprobation on its face. Let the individual members of the society be ever so honest-minded, the ultimate object of the organization is the same as that of the Freemasons, viz; to destroy the revealed religion of Christ by disseminating Naturalism which practically means a restoration of ancient paganism or rather the deification of man.

167. It is well nigh impossible to enumerate the multifarious masonic affiliations that exist among us. New branches are organized almost any time, old ones disappear or consolidate with others and assume new names. A few, however, deserve special attention, to-wit: The

Odd Fellows, Sons of Temperance, and Knights of Pythias.* They were nominally condemned by a decree of the Holy See, issued under date of August 20, 1894. The papal Rescript was sent to the Apostolic Delegation in Washington with an order to make it known to all the prelates of this country. Its original text is as follows: "Amplitudinem Tuam profecto non latet Rmos Archiepiscopos in ecclesiasticis provinciis istius Foederatae Reipublicae constitutos in suis conventibus egisse de tribus quae istuc coaluerunt Societatibus, Sociorum nempe singularium (Odd Fellows), Filiorum Temperantiae (Sons of Temperance), et Equitum Pythiae (Knights of Pythias), atque unanimi consensu rem totam judicio Sedis Apostolicae detulisse. Porro SS. D. N. quaestionem examinandam tradidit Rmis et Emis D. D. S. R. E. Cardinalibus una mecum Inquisitoribus generalibus. Hi vero

*The latest statistics inform us that there are more than six million Americans distributed in about three hundred secret organizations under different names. For the benefit of our readers, mostly young priests and seminarians, we explicitly mention: The Knights of Maccabees, Elks, Independent Foresters, Good Templars, Royal Arcanum, Knights and Ladies of Honor, Redmen, Sons of Hermann, Harugari, Modern Woodmen, Rathbone Sisters, Daughters of Rebecca, Reckabites—All these are of the masonic stamp. In the handbook of the Modern Woodmen we read: "The fellowships of religion are the strongest and deepest, the sweetest and most satisfying of all the unions and fraternities of man. But for some reason or other the churches have not attracted to their fellowship the toiling masses; the strongest and big-hearted men of our day are not always found in the pews. Where is the fault? Is the church's light too pale, or her heart throbs too faint, her blood too thin and cold, her sympathy too perfunctory and heartless? And why does she not draw within her walls the brawn and muscle of our land?.... Fraternities like the Modern Woodmen of America respond to the need of the human heart; strong toiling men binding themselves together to bear each others' sorrows, and to contribute to each others' joys. In their humanity, their warmth, their thoughtful consideration for the emergencies and necessities of this world they stand in striking contrast to that religion whose only thought and investment is in the next world". Comment not necessary.

generali Congregatione Feriae IV die 20. Junii, 1894, confirmantes judicium de aliquibus ipsismet Societatibus alias latum, decreverunt: Cunctis per istas regiones Ordinariis esse omnino connitendum, ut fideles a tribus Societatibus et ab unaquaque earum arceantur; eaque de re ipsos fideles esse monendos; et, si monitione insuper habita, velint adhuc eisdem Societatibus adhaerere, nec ab illis cum effectu separari, a perceptione Sacramentorum esse arcendos . . . . SS. D. N. sententiam hanc plene confirmavit et ratam habuit. Quae idcirco per praesentes A. Tuae significatur, ut per Te nota fiat cunctis istarum regionum Archiepiscopis, Episcopis, aliisque locorum Ordinariis et pro bono animarum regimine ad effectum deducatur."

Romae, 20. Augusti, 1894.

R. Card. Monaco.

Illmo ac Rmo F. Satolli Del. Ap.

168. According to the foregoing it is obvious that a practical Catholic cannot join a society which ignores divine revelation and advocates, if not directly, at least indirectly, the abolition of each and every dogmatic belief and ecclesiastical authority. It is to be very much deplored that of late quite a number of Catholics have been lured into secret societies which, though sailing under a different flag than Freemasonry, are steering for the same goal. We know the reasons these people allege to excuse themselves, but we fail to see the weight thereof. Some assert that, as long as a society has not been nominally condemned by the Pope, it is doubtful whether this society be forbidden. Consequently a confessor must give a penitent who belongs thereto the benefit of a doubt and absolve him. He has no right to demand of him to leave the ranks of a society before an authoritative condemnation has been made. Plausible as the argument may seem at first sight, it is far from being conclusive. The principle of probabilism therein is carried to an extreme.

Moralists, it is true, admit that a law against which a solid doubt can be adduced, does not bind. Mark the word "solid." It indicates that there must be grave and sound reasons at hand. But where are they in this instance? The Constitution "Apostolicae Sedis" of Pius IX, and the Encyclical "Humanum Genus" of Leo XIII, do not condemn Freemasonry alone, but add that all other societies of the same shape and scope (alias ejusdem generis societates) are equally forbidden.

It does not behoove us to minimize the papal pronunciamentos. Obviously the Holy See finds it impossible to give an explicit list of all masonic organizations, since they are too numerous and subject to a constant change. Therefore, it contents itself with an implicit condemnation. Analogous to it is the Index Law. There are general rules, by which books of a certain character are forbidden, and there is moreover the Index itself, which contains a nominal list of prescribed publications. Will anyone assert that, because a book has not been placed on this list, there is reason to doubt of its being objectionable, though to all appearances the book is very dangerous and clearly comes under the general rules? If he does he will not escape the stigma of gross laxity, nay, indeed, of absolute falsehood. Apply this to the present matter and you will see the absurdity of the assertion, that as long as no authoritative declaration regarding a society has been made, Catholics may have no scruple in joining it nor confessors in absolving penitents that belong to it. The truth is, that whenever the marks by which a society proves to be of the masonic stamp can be traced, no Catholic is allowed to enter it.

169. Lest somebody accuse us of undue zeal or of unwarrantable severity, we deem it fit to reproduce a few lines of the Pastoral Letter of the III. Council of Baltimore. The illustrious Prelates therein say: "One of the most striking characteristics of our time is the

universal tendency to band together in societies for the promotion of all sorts of purposes . . . It is obvious to any reflecting mind that men form bad and rash as well as good and wise designs; and that they may band together for carrying out evil or dangerous as well as laudable and useful purposes . . . Hence it is the evident duty of every reasonable man, before allowing himself to be drawn into any society, to make sure that both its ends and its means are consistent with truth, justice, and conscience. In making such a decision, every Catholic ought to be convinced that his surest guide is the Church of Christ . . . Whenever, therefore, the Church has spoken authoritatively with regard to any society, her decision ought to be final for every Catholic. He ought to know that the Church has not acted hastily nor unwisely nor mistakenly; he should be convinced that any worldly advantages which he might derive from membership in such society, would be a poor substitute for the membership, the Sacraments and the blessings of the Church of Christ; he should have the courage of his religious convictions, and stand firm to faith and conscience. But if he be inclined or asked to join a society on which the Church has passed no sentence, then let him, as a reasonable and Christian man, examine into it carefully, and not join the society, until he is satisfied as to its lawful character."

The decrees of the same Council are equally strong: "Neque ad illas tantum societates, quae veluti secta Masonica aut Carbonaria nominatim damnatae inveniuntur, coarctandae sunt declarationes Sanctae Sedis; verum ad illas quoque se extendere intelligantur necesse est quae, nomine quantumvis omisso, in re tamen ejusdem sunt generis ac Massonica aut Carbonaria." (n. 246.)

"Si societas aut ita secretum servandum injungat, ut neque auctoritati Ecclesiae illud manifestari sinat, aut si jusjurandum vel promissionem caecae absolutaeque obe-

dientiae exigat, ea, praescindendo etiam a censuris, inter vetitas erit recensenda, atque adscripti absolutione sacramentali privandi, donec effectu ipso ab ea penitus recedant, vel saltem se continuo recessuros serio promittant. Et quoniam Episcopis non solum jus, sed etiam officium inquirendi inhaeret, omnis societas quae Ordinario interroganti secretum revelari non sinit, ipsi auctoritati Ecclesiae id recusare judicabitur, et obedientia ad omnia parata, rei faciendae ratione et honestate nec visa nec curata, sine dubio caeca et absoluta erit existimanda." (n. 247.)

With regard to the censures incurred by those who join forbidden societies the Council says:

"Si qua igitur societas presbyterum proprio sibi marte vindicet aliumve ministrum cultus, qui rituali ac ceremoniis propriis pro suo libitu utatur; hoc in casu adscripti etiam censuras contra schismaticos vel haereticos latas incurrunt. Quae censurae ita enunciantur in Constitutione "Apostolicae Sedis" inter excommunicationes latae sententiae, Romano Pontifici speciali modo reservatas: "Omnes a christiana fide apostatas, et omnes et singulos haereticos, quocunque nomine censeantur, et cujuscunque sectae existant, eisque credentes, eorumque receptores, fautores, ac generaliter quoslibet illorum defensores" . . . "Schismaticos, et eos, qui a Romani Pontificis pro tempore existentis obedientia pertinaciter se subtrahunt, vel recedunt." In comperto enim est, quamlibet societatem, praeterquam quod sit secreta, posse etiam schismaticam esse vel haereticam; proindeque omnis societas, quando sibi vindicat presbyterum aliumve ministrum cultus, cum proprio rituali ac caeremoniis, non quomodolibet, nec sicut aliquando apud nostrates fit quum preces quaedam in civium conventibus recitantur, sed eo modo quo ipsa societas, pravo sibi fine proposito, secta schismatica aut haeretica evadit, jure meritoque in censuras supradictas incurrit." (n. 249.)

Catholics are, therefore, forbidden to enter any society, no matter what name it bears, if said society has the marks defined as above, to-wit:

1. Absolute secrecy; which means the keeping of their acts and proceedings from those, who have a right to know them, such as the Bishops and Ordinaries of a diocese, representing the Church in "foro externo"; pastors and confessors, representing ecclesiastical authority in "foro interno"; parents, guardians, masters, educators, representing domestic authority; officials of the civil government, representing the authority of the political and social order.

2. Blind and unrestricted obedience to leaders. Such obedience involves the renouncing of one's own judgment and freedom of will in favor of despotic rulers who may have no scruple to command things that are forbidden by divine and natural law.

3. Opposition to God's Church or to a lawfully established civil government. Warfare against public authority means revolution, a destruction of order and obedience, which is intrinsically bad. Naturalism, in the way as it is advocated and spread by all masonic societies, subverts the spiritual order established by Christ and, therefore, signifies a constant attack on the Catholic Church.

4. A self-constituted religious worship. A society that has its own religious ceremonial, not approved by the Catholic Church, the only true Church of God, and in consequence thereof a special service of its own make conducted by a regular minister or chaplain, not ordained and sent by the legal ecclesiastical authorities, at once becomes a religious, heretical, schismatic or pagan sect. Catholics by joining such a sect place themselves out of the true fold and are excommunicated.

Would to God that these wise and practical suggestions of the last Plenary Council, which are but the echo

of the papal Bulls and Encyclicals, were studied more carefully and executed rigorously. Then, indeed, we should not witness the sad spectacle of hundreds of Catholics marching in the same rank and file with the professed adversaries of their Faith and running like the ancient Israelites after the idols of the Gentiles.

However, we hear it said that there is a clause in the Baltimore decrees, by which bishops and priests are forbidden to condemn a society, as long as either the Holy See has not spoken authoritatively, or before the committee appointed by the Council, viz; the Archbishops, as a collective body, have not yet proscribed such a society. Great store is placed on this decree and liberals point to it as the very stronghold of their tenet. Here are the words of the decree:

"Ad praecavendum, ne confusio disciplinae habeatur, dum cum magno fidelium scandalo et auctoritatis ecclesiasticae detrimento, eadem societas in una dioecesi damnatur, et in alia toleratur, nolumus ullam societatem, uti cadentem sub una ex classibus indicatis, nominatim damnari, antequam Ordinarius rem retulerit ad Commissionem, quam pro hujusmodi causis judicandis nunc constituimus, et quae constabit ex omnibus Archiepiscopis harum provinciarum. Quodsi societas omnibus damnanda visa non fuerit, recurrendum erit ad Sanctam Sedem, ut judicium certum accipiatur, et disciplina in nostris provinciis uniformis servetur." (n. 255.)

What is the meaning of this passage? If we do not wish the Fathers of the Council to contradict themselves and wipe out by one stroke all that has been said in the preceeding paragraphs, the words denote but this, that bishops and priests shall not publicly (by circulars or from the pulpit) and nominally (designating the very name) condemn a society, before the highest authority has determined its merits or demerits. However, by no means can the words be so construed, that the faithful should

not be warned against masonic societies in general. Least of all is a confessor to think, that he may justly absolve a penitent who belongs to an organization which has all the characteristics of a forbidden society in the manner described above. The confessor holds a divine charge in the sacred tribunal. When things become an evident injury to the penitent, he may and must plainly interdict them, not as if he had a right to forestall the verdict of the forum externum, but because he is judge of the individual soul and is bound to protect that soul from all danger. We know that unscrupulous confessors will not be wanting. Yet, this ought not to be a sufficient reason for a zealous minister of God to shirk his duty. Lax penitents will ever find lax confessors that connive at their transgressions. But woe to you, says the Lord, who deceive the people; woe to you who lead them astray and allow them to slumber in false security.

170. We now give a few practical rules concerning the mode of procedure to be followed in the confessional:

(*a*) Freemasons, Carbonari and (according to a later declaration) Fenians are nominally excommunicated;

(*b*) Odd Fellows, Knights of Pythias, Sons of Temperance, Good Templars, have been nominally forbidden. They also seem to fall implicitly under the law of excommunication;

(*c*) Implicitly forbidden societies (under the same penalty) are all those which use a ritual and have a sort of religious worship of their own after the fashion of the Freemasons or which by fostering Naturalism try to subvert the spiritual order represented by the Catholic Church;

(*d*) Implicitly forbidden are those which insist upon strict and absolute secrecy and those which demand a blind and unrestricted obedience from their members.

A confessor first of all will need special faculties to

absolve the penitents from the censures they have incurred. In many dioceses such faculties are included in the faculties generally given to priests.

Again, no penitent can be absolved before he has left the ranks of the society or has at least faithfully promised to do so without delay. We believe that as a rule the confessor should not be content with a mere promise, because but too frequently such promises have been broken. When persons are on their death-bed they must make out an affidavit, by which in presence of at least two witnesses they declare, that they wish to leave the ranks of the respective society. Unless this or a similar precaution be taken, there might be trouble over the burial of the corpse.

Furthermore, the penitent must give the names of the leaders, if he knows them, to the confessor, who in his turn will have to report them to the Ordinary. This is prescribed by the Constitution "Apostolicae Sedis."

Finally the books, rituals, badges, and other paraphernalia appertaining to the society must be delivered according to the instruction of the Roman Poenitentiaria: "(Facultatem damus) absolvendi a censuris et poenis ecclesiaticis eos, qui sectis vetitis Massonicis, aut Carbonariis, aliisque similibus nomen dederunt, aut favorem praestiterunt, ita tamen, ut a respectiva secta omnino se separent, eamque abjurent, libros, manuscripta, ac signa sectam respicientia, si qua retineant, in tuos manus tradant, ad Ordinarium quamprimum caute transmittenda; aut saltem, si justae gravesque causae id postulent, comburenda, injuncta pro modo culparum poenitentia gravi salutari, cum frequentia sacramentalis confessionis, aliisque injunctis jure injungendis."

Great embarrassment has recently arisen with regard to those Catholics, who had joined a forbidden society, to which a life insurance was appended. People had paid considerable sums of money, which they were sure to lose,

if ever they should withdraw their names from the rolls or cease to pay their dues. In consideration of the difficulty accruing from this peculiar feature the Holy See made some allowance. In order that our readers may well understand the nature of this concession we here insert the full text of the Roman Rescript:

Eme. ac Rme. Domine:

"Postquam societates occultae, quae istis in regionibus coaluerunt diversis nominibus Equitum Pythiae, Sociorum Singularium, Filiorum Temperantiae, definitive Sanctae Sedis decreto universis istarum regionum Ordinariis, ut probe novit Eminentia Tua, significato, utpote intrinseca pravitate laborantes, reprobatae ac vetitae fuerunt, nulli catholicorum veri nominis dubium superesse potest eas esse graviter illicitas. Ex quo recte consequitur illos omnes et singulos, qui se catholicos profitentur, teneri, nisi gravissimum animae suae damnum subire velint, easdam societates, quibus quomodocunque sese adscripserunt, deserere, et ab illis et earum unaquacunque sese plene ac perfecte separare, quavis participatione exclusa: illos vero, qui id praestare recusent, recipiendorum sacramentorum esse et habendos esse indignos tamquam in peccato obfirmatos.

Quae cum probata sint omnibus et esse debeant, ex parte plurium Episcoporum singulares casus huic Sanctae Sedi propositi sunt, ut decernatur an aliquid hac in re permitti possit, causa damni materialis vitandi. Cum enim statuta illarum societatum singulis sociis indulgeant, ut erogata modica pecuniae summa ad instar taxae statis temporibus solvendae, jus acquirant socii ad longe majora subsidia sive pro se in casibus infirmitatis, sive pro familia mortis casu, si societati nuntio misso et quavis participatione remota, cessent quoque a praescripta solvenda, illud unum consequitur, non societati sed sibi ipsis nocivum, ut et amittant omne id, quod vel pluribus abhinc annis solvisse constabit, et omni spe excidant subsidia ea

ratione pacta sibi vel familiae percipiendi. Etiam quandoque contingit, ut quis obligatione in forma juris valida, societati sic damnatae teneatur de aere alieno statis pensionibus solvendo, quin totum in praesens restituere possit. Ad haec igitur incommoda vitanda quaesitum fuit, an semota quavis alia earundem sectarum participatione, hoc saltem liceat, nomen proprium in sociorum catalogis retinere, necnon in praefatae taxae vel aeris alieni solutione stato tempore perseverare.

Quod dubium sane gravissimum, cum SS.mus D. N. Sacrae huic Supremae Congregationi commiserit enunciandum, eadem S. Congregatio, re mature perpensa respondendum censuit: "Generatim loquendo non licere et ad mentem. Mens est, quod ea res tolerari possit sequentibus conditionibus et adjunctis, simul in casu concurrentibus, scilicet: (1) Si bona fide sectae primitus nomen dederit antequam sibi innotuisset societatem fuisse damnatam. (2) Si absit scandalum vel opportuna removeatur declaratione, id a se fieri, ne jus ad emolumenta vel beneficium temporis in aere alieno solvendo amittat; a quavis interim sectae communione et a quocunque interventu, etiam materiali, ut praemittitur abstinendo. (3) Si grave damnum sibi aut familiae ex renuntiatione obveniat. (4) Ut non adsit vel homini illi vel familiae ejus periculum ullum perversionis ex parte sectarum, spectato praecipue casu vel infirmitatis vel mortis, neve similiter adsit periculum funeris peragendi a ritibus catholicis alieni."

Quae cum SSmo. D. et P. Leoni XIII relata fuerint, in totum approbata et confirmata fuerunt. Verum cum de re gravissima atque periculorum et difficultatum plene agatur, quae plurimas non modo dioeceses sed et provincias ecclesiasticas respicit, idem SSmus Dminus jussit ut uniformis regulae servandae causa, impletis omnibus quae hoc decreto statuuntur, casibus particularibus Eminentia Tua et in Apostolica Delegatione successores providere possint.

Quae cuncta et singula pro munere meo significaverim, universa Tibi fausta ac laeta a D. O. P. adprecor."

Eminentiae Tuae

addictissimus, obsequentissimus famul. versus

L. M. Card. Parocchi.

Romae ex S. O. die 18. Januarii, 1896.

Delegato Apostolico ad catholicos in Foederatis Americae Septentrionalis Statibus.

The foregoing Rescript makes it obligatory for Catholics that joined a forbidden society to leave the ranks thereof forthwith, if they wish to be absolved in the holy tribunal of penance. Only in case when great material hardship would be endured such as the loss of insurance for which premiums had been paid, it may be tolerated to leave one's name on the roll and to continue to pay the assessments. However, the matter cannot be adjusted by the confessor and not even by the bishop; each and every single case must be submitted to the Postolic Deleevery single case must be submitted to the Apostolic Delegation might make the aforesaid concession, four conditions must be verified: (a) The Catholic member must have joined the lodge in good faith, being altogether unaware that he was doing wrong; (b) there must be no scandal; the person ought to keep aloof from all intercourse with the members of the society as such, attend no meetings or social festivities and confine his dealings to strict business negotiations; (c) the material damage which a person otherwise would have to suffer must be considerable; (d) all danger of perversion by the associates must be removed, particularly at the time of sickness or death; no funeral rites can be permitted except those which have been approved by the Catholic Church.

The Roman Rescript refers only to Odd Fellows, Knights of Pythias and Sons of Temperance. However, we believe (salvo meliori) that the privilege holds good

also for other masonic bodies. At least a test may be made by appealing to the Apostolic Delegation.

171. In conclusion we wish to add this much. Confessedly we have touched in the foregoing lines upon a delicate matter. We would not have done so, if the affair were not so momentous. In our mind this question regarding secret or forbidden societies is the burning question of the day. More than once we received letters from priests, former students of our Alma Mater, asking advice in particular cases. The statements made by them enabled us to see, how much doubt and obscurity prevails in this question. The young clergy whom we propose to guide would indeed have reason to complain, if we did not insert this paragraph in the second edition of this our manual. Let us not be deceived. The evil enemy true to his insidious character has managed to sow cokle among the wheat. The consciences of many Catholics, both priests and laymen, have been lulled and been misled by that great heresy of the age, which is styled Liberalism. The Catholic camp has been infested with traitors. There is yet time to cleanse it, if the clergy do their duty. Let us banish all false phraseology, let us be frank and open-minded, that we may perceive the danger threatening us. How often do Catholics who were unfortunate enough to join the lodge, assert: There is no harm in the matter, we never heard anything said against the Catholic Faith. Poor delusion! The Holy Father, Leo XIII, meets this objection in his Encyclical when he says: "If those who are admitted as members are not commanded to abjure by any form of words the Catholic doctrines this omission, so far from being adverse to the designs of the Freemasons, is more useful for their purposes. First, in this way they easily deceive the simple-minded and the heedless, and can induce a far greater number to become members. Again, as all who offer themselves are received, whatever may be their form of religion, they thereby teach

the great error of the age—that a regard for religion should be held as an indifferent matter, and that all religious are alike. This manner of reasoning is calculated to bring about the ruin of all forms of religion, and especially of the Catholic religion, which, as it is the only one that is true, cannot, without great injustice, be regarded as merely equal to other religions."

It is also commonly affirmed that masonry in this country has nothing to do with that of Europe; the spirit of hostility which the secret organizations display abroad is foreign to American masonry. This is a false notion. Are they not of the same name and cast in the same mould? It would be strange indeed if so ambitious an association, essentially the same everywhere as to organization and ritual, should have no international relations. At the international masonic congress of Anvers in 1894 a delegate used the words: "Our masonry believes in the necessity of exercising its influence on national opinion, and by this opinion on the conduct of our government, such influence increases through political action to the profit of the program of universal masonry." Article 2 of the Constitution of the Grand Orient of Paris proclaims: "It is our duty to extend to all humanity the links of brotherhood which bind the Freemasons over the whole surface of the globe." Our free institutions, so far, have prevented the secret societies from attacking the Church as a body. We need not be astonished at this. The Church in the United States enjoys no public recognition on the part of the state. Hence there is no ground on which masonry could make an onslaught against the Catholic body. In the meantime, however, it proves quite detrimental to the individual members of the Church. It lures them away from the Sacraments, makes them participate in a blasphemous worship with a self-constituted ritual, it instills naturalistic ideas into their minds, by which faith first is weakened and subsequently lost. In this

silent but persistent warfare the lodges are as successful in America as in Europe. "Corruptio optimi pessima," says the proverb. To the Protestant body, we beg to note well, masonry is apt to do less harm, because their religious belief is quite flimsy and with many has come to a low ebb. They do not lose much for the reason that they do not bring along a great heritage from the denomination from which they hail. They only make one more step in the downward course that was begun long ago. This explains why, outside the Catholic Church among the sects, Freemasonry has no opposition worth mentioning. Not so with our people. By favoring the lodges they give up their birthright for a mess of pottage. Like the chosen people of old they "dig to themselves cisterns that can hold no water." A Catholic must ever bear in mind the warning of the gospel: "You cannot serve God and Mammon." He cannot conscientiously profess loyalty to both the Church and an Association, which is opposed to the established tenet of Catholic faith. The temporal and social benefits he may expect to derive from his affiliation with the lodges do not outweigh the enormous spiritual loss which his soul will inevitably suffer in the end.

Note.—We have confined our remarks to masonic societies. There are, however, also other forbidden societies, for instance unions of the laboring classes with socialistic tendencies, clubs organized in legal or illegal form for the distribution of bad literature, leagues or "Vereine" aiming at free thought in religious matters (German Turners). These societies must be judged according to the general principles of moral and the rules of ecclesiastical or civil law.

K—GENERAL CONFESSIONS.

172. A general confession is a repetition of former confessions and of sins of which the penitent has already

accused himself. It may cover either the whole of a man's life or only a certain period, viz; one or more years. Substantially it does not differ from an ordinary confession, but by its accessories it may be of great benefit to the penitent. This is the reason why we desire to make a general confession now and then. However, a certain discrimination ought to be used, because it is harmful to some persons. The rules are:

(*a*) A general confession is necessary for all those who have made sacrilegious or invalid confessions, either because they wilfully concealed mortal sins, or because they had no true contrition and no firm resolution, or, finally, because the confessor lacked jurisdiction. The only way to rectify past confessions is to confess once more all those sins which were mentioned before, with all their accessories, such as number and circumstances.

(*b*) A general confession is highly advisable for those who have well founded doubts as to their past confessions, for instance, because they at the time when these confessions were performed were subject to bad habits which they did not care much to subdue, or lived in dangerous occasions which they did not avoid. In their manner of living at that time little or no improvement could be traced; they made some efforts after their confessions to amend themselves, but hardly enough. This gives sufficient reason to doubt their contrition. Penitents of this kind, who have now totally changed and done away with their old disorders, should not be prevented from a general confession if of their own accord they desire to make one. To those who do not think of it the confessor may give a prudent hint.

(*c*) A general confession is useful to all people at certain epochs of their lives or under certain circumstances. Thus it will be of much benefit to make a general confession before the First Communion, before entering the marital state, the state of the priesthood, the

religious state, at a mission or retreat, before a long journey, in danger of death, in old age. If a person has once made a good general confession of his whole life, after he had reached the age of puberty, it would not be advisable to make one of the whole life again, but only of a certain period.

(*d*) Scrupulous people should not make a general confession. Indeed, they ought to be positively forbidden to do so, because it will increase their scrupulosity. Neither should persons who have sinned a good deal by various crimes of impurity, and who have just got rid of these sins, at once be admitted to a general confession. The recollection of their filthy deeds may give rise to new temptations; let them wait until the old sores have been healed.

173. Whenever a person desires to make a general confession, inquire about the reason. If there is no absolute necessity for it, if one desires to make one only for the tranquility of his conscience, then point out to him the particular day and hour at which you will be ready, but give the person forthwith some instruction as to the manner of preparing himself. If there is an obligation of a general confession, because past confessions have been invalid, and if the penitent be well prepared, set to work at once, unless it should take too long, for instance the confession of a whole life.

174. With regard to the particular mode of procedure, it will be best to let the penitent go on in his own way, but make him tell first the sins committed since his last confession. Never hurry him, but patiently listen, so that he may have a chance to unburden his conscience completely. If you do not know the circumstances of the penitent, it may be well to ask a few previous questions, such as, how old are you, what is your state of life, what is your present occupation, in what different conditions and circumstances have you been formerly? If the past

confessions have been good, tell the penitent that he need not be over-anxious in stating everything. However, sometimes a sin or circumstance is confessed which formerly was forgotten. Instruct the penitent beforehand to call your special attention to this. After the confession is over, ask such questions as you deem necessary and give the proper admonitions. If the penitent is a little ashamed and reluctant, exhort and encourage him. Make him tell first those sins that are the hardest to confess, in particular sins of impurity. In case sacrilegious confessions should have been made, inquire whether other Sacraments, Holy Communion, Confirmation, Extreme Unction, Matrimony, were received in the state of mortal sin. In the end ask the penitent if he has still something to say.

175. Take pains to arouse the penitent to a true contrition. Show him the mercy of God, who allowed him to live in spite of his many sins; remind him of the grace he had of making a general confession, for which the lost souls in hell might justly envy him; encourage him to begin an entirely new life; finally, assign to him a suitable penance, and point out the time when he ought to come again to confession. After you have absolved and dismissed him, thank the Almighty for the favor bestowed upon you by making you the instrument of thus cleansing a soul from many a sinful stain.

Special literature on the Sacrament of Penance:

St. Alphonsus, Praxis Confessarii.

Berardi, De Recidivis et Occasionariis.

Hilarius a Sexten, Theologia Pastoralis de Sacramentis.

Reuter, Neoconfessarius (German, Der Beichtvater).

Segneri, Confessarius Instructus (German, Unterweisungen fuer Beichtvaeter).

Salvatori, Instruction for New Confessors.

Wittmann, Der Beichtvater fuer das jugendliche Alter.

Gaume, Handbuch fuer Beichtvaeter.

Tappehorn, Anleitung zur Verwaltung des Buss-sacramentes.

Jaegers, Instruction for First Confession.

Guerra, The Confessor after the Heart of Jesus.

Schieler-Heuser, Theory and Practice of Confession.

CHAPTER V.

THE SACRAMENT OF EXTREME UNCTION.

Article I.

Pastoral Visits to the Sick and Dying.

176. Great as the merit is which a priest obtains through the zealous work of love performed on a poor sinner in the confessional, it becomes greater when this very same work is done to a soul which is leaving this world and approaching that moment on which all depends, viz; the moment of death. Hard and trying, it is true, this work will sometimes be, but a priest ought to find consolation in the thought that thus he takes the place of an angel of God, entrusted with the sublime office of accompanying a soul redeemed by the blood of Christ to the throne of the Almighty in heaven. And that soul, saved through his ministry, will not be ungrateful, but pray for her spiritual father with the fervor and efficacy of a saint. "Never do we walk more closely in the footprints of the Prince of Pastors," says Cardinal Gibbons, "never do we more nearly resemble Him, never are we more in touch with Him than when we bear the message of condolence to the house of mourning." Always keep this in mind when, in the discharge of the sacred ministry, duty bids you hasten to the bedside of the sick and dying.

Do not murmur because it is night and you are disturbed in your sleep, because the journey is long and arduous, because you have to stand the inclemency of the weather, because you lose much of your precious time, which you intended to spend in occupations more according to your liking. As soon as the news reaches you that a person living within your district is sick and wishes to see you, go at once; show no outward signs of anger and impatience; nor feel inwardly indignant; on the contrary, accept the sacrifice with perfect resignation; thus, and thus alone, your work will bear fruit, and you will reap merit for your own soul. We grant that some people are unreasonable in their demands, because they send for a priest without real necessity, or at a very inconvenient hour, when they might just as well wait. In a case like this, if you are pressed by other urgent occupations of your charge, such as the hearing of confessions, the instruction of children, etc., there is no harm in postponing that visit to the sick; however, do not dismiss the messenger in a rude way, but kindly tell him that you will come later. As a rule, you cannot well decline a sick-call altogether, though you may have reason to presume that the disease is not dangerous or of a serious character. If, on arriving at the place, you discover that there was no need of your visit, it may be hard to keep your temper. Yet do not scold the people, and, least of all, the sick person, because it is apt to have a bad effect; bear things with silent patience and believe that God gave you a chance to make some reparation for your own sins. Besides, it happens not unfrequently, that a priest is called to a sick person who appears to be in no imminent danger of death, and yet who falls into agony almost immediately after the priest's departure. This is liable to occur especially with old people and such as are suffering from heart disease. Hence, as a rule, do not refuse to go whenever a sick-call is announced, lest you run the risk of letting somebody die without spiritual aid, without the Sacraments.

177. The visit paid by a priest to a sick member of his flock is not merely a friendly call, he ought to enter the house of sorrow as the ambassador of Christ, as the minister of the Church empowered to console, to help, and to relieve the poor sufferer by supernatural means. With prudence and charity he should try to perform his task. You desire to have a practical guide in this regard? Very well, just follow the instruction set apart in the Roman Ritual under the heading, "De visitatione et cura infirmorum." We take the liberty to insert a few remarks suggested by this instruction.

178. "Parochus imprimis meminisse debet, non postremas esse muneris sui partes, aegrotantium curam habere. Quare cum primum noverit, quempiam ex fidelibus suae curae commissis aegrotare, non expectabit ut ad eum vocetur, sed ultro ad eum accedat; idque non semel tantum, sed saepius, quatenus opus fuerit; horteturque parochianos suos, ut ipsum admoneant, cum aliquem in parochia sua aegrotare contigerit, praecipue si morbus gravior fuerit." These words plainly indicate that every priest charged with the care of souls is bound to visit the sick members of his flock. He must go, not only when he is called, or when death is near at hand, but he is urged to make these visits also of his own accord as soon as he hears that one is ill. "The medical adviser," says Cardinal Gibbons, "is prompt at the call of duty at all hours of the night. Surely the physician of the soul should not be outdone in this respect by the physician of the body." With good pious Catholics there is no difficulty; these, whenever they become sick, do not fail to notify their pastor; but nominal Catholics, or their friends, often wait until the extreme moment has come, until all hope is gone, and the infirm person is in real agony, perhaps speechless and senseless. Therefore, the priest should make the first step and pay a friendly visit to the lost sheep now in the jaws of death, that he may gain his confidence and pre-

pare the ground. In cities where the district is not large, and conveyances of all kinds are at hand, it is not a difficult matter; in country missions it is harder; still, something must be done there, too, and even the extra expense, to which you may be put, cannot be admitted as sufficient reason for not visiting the sick. Your duty does not cease, either, after all the Sacraments have been administered and all the rites have been performed. The patient may live for several days, weeks, or even months. If so, you ought to renew your visits as often as circumstances allow or the spiritual condition of the dying party demands. You may hear his confession again, give him Holy Communion once more, and by pious exhortations prepare his soul still better for the last struggle.

179. "Aegrotos visitans ea, qua Sacerdotes Domini decet, honestate et gravitate se habeat, ut non aegris solum, sed sibi et domesticis verbo et exemplo prosit ad salutem." In visiting the sick, a priest must ever bear in mind that he comes as a messenger of Heaven. To talk of nothing but profane matters, to joke and laugh, to prolong the visit, so as to cause annoyance, especially at night, is quite improper. There is no objection to cheering up the spirits of the sick person, but let it be done so as to avoid all vulgarity. "Eorum praecipue curam geret, qui humanis auxiliis destituti, benigni ac providi Pastoris caritatem et operam requirunt." The poor and needy should be supported also temporally. Our Lord Jesus Christ gives us an example from which we may learn how to combine both the corporal and spiritual works of mercy. The man sick with palsy was first cured from the malady of his soul by the words: "Thy sins are forgiven thee"; next from his bodily ailment by the sentence: "Arise, take up thy bed and walk." It would be well for every priest to follow the footsteps of his Divine Master and alleviate, according to the best of his means, also the physical sufferings of a patient. The little pecuniary sacrifices made for this pur-

pose will always have their reward. Sick people, as a rule, are thankful for the attention shown to their wants and ailments. Even small gifts, such as fruit, a bottle of wine, and other delicacies, which you may bring along, are received with a grateful mind. Therefore, try to win their affections in this way; your spiritual ministry will thus be rendered more effective. Have the rich and wealthy members of your parish also take interest in the sick and induce them to help such as are suffering and have nobody to take care of them. Whenever the sickness is acute and dangerous, they should consult a doctor. People in the United States often abhor and decline the services of a medical physician. Formerly, when the medical art and profession was not so well developed, there may have been just reason for this. But at present good and experienced physicians can be found almost anywhere. Therefore, a pastor should induce his sick parishioners to send for one whenever their condition is precarious. It is not right for a priest to act as medical adviser himself. "Medicinam et chirurgiam nec lucri gratia nec caritatis specie exerceant. Qua in re, tam clero universo, quam personis quibuscumque votis religiosis obstrictis caute servanda praecipimus ea, quae constitutionibus Apostolicis statuta a Benedicto XIV. traduntur." (Conc. Baltim. III. n. 82.) Do not alter the prescriptions of the physician; only if a physician should use means which are sinful and criminal, such as craniotomy, abortion, unwarrantable hypnosis, etc., it becomes the duty of a pastor to intervene.

180. "Imprimis autem spiritualem aegrotantium curam suscipiat omnemque diligentiam in eo ponat ut in viam salutis eos dirigat atque a diabolicis insidiis salutarium adjumentorum praesidio defendat ac tueatur." Unless there be immediate danger that permits no further delay, it will be best not to mention anything about confession at once, but to speak to the sick person first in a

general way on the duty of patience which he must exercise, whilst he is stricken down with disease and unable to pursue his ordinary work. Admonish him to accept all pains and sufferings with perfect resignation; to offer them to God in expiation for his sins; not to murmur against the decrees of Divine Providence, nor to complain about want of consideration on the part of his attendants. The time of sickness is a time of grace, but only for those who bear things quietly and peacefully in a spirit of faith and enduring love. It may be difficult to bring this idea home to the sick person's mind, especially if he was careless in his duties towards God and the Church when in good health. The proper mode to proceed is first to gain the full confidence of the patient, so that he will consider you a true friend, who means well and who is prompted by feelings of charity and sympathy to pay him a visit and sit down at his bedside. Hence, inquire about the nature of his disease, the particular ailment he suffers from, etc. Then, almost imperceptibly, infuse into his heart wholesome thoughts. Little anecdotes about what you saw and experienced yourself, or examples chosen from the lives of the saints, will be to the purpose and help much towards arousing the right sentiments. But all these things must be told in a friendly manner and conversational tone and rather sparingly, so as not to annoy the sick person.

181. "Deinde qua par est prudentia et caritate, hominem ad sacram confessionem inducat et confitentem audiat, etiamsi velit totius vitae peccata confiteri." The main thing, no doubt, which a pastor of souls, in dealing with the sick members of his parish, must look after is the reception of the Sacraments, especially confession. The sooner they attend to this, the better it will be for them. In the first stage of sickness all can be done with calmness and full deliberation of mind; whilst, if you wait until the disease has progressed and assumed more perilous

symptoms, there is danger that you will have to perform matters hurriedly. The body afterwards will be too weak, the mind too excited, to awaken the right dispositions. With people who have called the priest there is no trouble; they will always be ready to confess at once. Others who did not think yet of sending for the priest, and to whom the latter comes of his own accord, may with difficulty be induced to confess. If the disease is of such a kind as may prove fatal, or which may all at once take a serious change for the worse, no time ought to be lost. Even good and pious people sometimes dread to confess, though they are quite ill, because they are under the hallucination that there is no danger, that they will soon be well again. If so, you must not shrink from telling them the plain truth in regard to their condition. In this connection we feel ourselves bound to make a remark about sick priests. It is a sad fact that but too many priests die suddenly or at least without receiving the last Sacraments. In more than one case we believe this could have been prevented if they had been admonished by a brother priest in due time and season. Whenever you hear that a confrere of yours living in your neighborhood is sick, always deem it an act of charity and duty to visit him. If you notice some danger of which the poor man is not aware, tell him directly and plainly what is to be done; assist him yourself, or else get another priest in whom he has confidence, to attend to it. Ask him also about his temporal affairs; if he has not settled them, he should do so without delay.

182. In hearing the confession of the infirm person, be not too anxious to find out all the details, species, number, etc., at least if the penitent is suffering much and scarcely able to recollect sufficiently. A slight defect of this kind may be remedied afterwards in case he should recover. Always, however, ask the penitent whether he feels perfectly secure and at ease about his past life and

former confessions. Inquire whether he injured anyone in his property or good name, for which reparation must yet be made, whether he entertained hatred or ill-feeling against his neighbor, and, if so, whether he is willing to pardon all offenses. Should the penitent of his own accord desire to make a general confession, do not prevent him, even if there be no absolute necessity for it, because it helps a great deal to tranquilize the conscience. Last, but not least, arouse the sick person to an act of perfect contrition, because contrition is the principal requisite to obtain forgiveness from God. Without it, everything else will avail nothing. Therefore, place before the patient's mind the various motives why he should feel sorry for his past delinquencies; soften his heart by calling his attention to the love our Saviour bears towards us in His passion and sufferings; raise his soul to hope and confidence, if he should be inclined to despair.

183. "Quod si aeger aliquis hortationibus ac monitis sacerdotum vel amicorum et domesticorum consiliis adduci non potest, ut velit peccata sua confiteri, tunc non omnino desperanda res est, sed quamdiu ille vivit, repetendae sunt frequenter variae et efficaces sacerdotum et aliorum piorum hominum exhortationes. Adhibendae sunt etiam tunc privatae, tum publicae ad Deum preces ad divinam gratiam impetrandam pro salute misere decumbentis." Those who cannot be induced by any means to confess their sins and prepare themselves for death, may try a priest's patience, prudence, and perseverance to the very utmost. Inquire into the cause of this obstinacy and try to remove it; with its removal, the dread which the poor sinner has of confession will vanish. Some have an aversion to confess because they have neglected the Sacraments for a long time; others because they are members of forbidden societies, or because they live in an invalid marriage relationship. Some may have to restore ill-gotten goods which they deem too hard or impossible, or they live on

bad terms with their neighbors and are not willing to forgive the wrongs they have suffered. With many, indifference in matters of faith, or infidelity, caused through loose morals, stand in the way of conversion. By questioning either the sick man himself, or his friends and relatives, the true and hidden cause why the reception of the Sacraments is obstinately refused may be brought to light. The main thing for you to do is to pray and to request others to pray, since a final conversion, after all, is the work of divine grace. The Holy Sacrifice of Mass or a special memento made during Mass, the recitation of the Rosary, a novena, may bring about the desired effect. At any rate, do not give up hope, even if the case seems to be ever so desperate. It is the old struggle between Christ and Belial. The price held out, namely, a soul that will praise God forever in heaven, is well worth the labor and sacrifice which a priest undergoes.

184. "Videbit denique sacerdos, quibus potissimum tentationibus aut pravis opinionibus aeger sit subjectus eique prout opus fuerit apta remedia prudenter adhibebit." The Confession of the sick person will reveal to the priest the weak points of his soul. It then becomes his duty to teach the infirm penitent the means by which he ought to arm himself against particular temptations, the prayers which he should say, the examples of our Lord and His saints, which he should follow. Instruct the penitent well on perfect contrition, its nature and its effects, admonish him frequently to make an act of contrition, especially when he should happen to feel his last moment approaching. If he has not been enrolled in the confraternity of the Brown Scapular of Mount Carmel, enroll him at once, provided you have the faculty. Let him know the special privileges connected with the Scapular and the conditions for gaining the indulgences attached to wearing it. Leave instructions also with those who wait on the sick person, tell them what spiritual aid they should lend him, what

prayers they should say when the patient will begin to sink and when death will be near. Even if he be senseless, the friends at his bedside should not omit to whisper into his ears short invocations, supplications for mercy, the holy names of Jesus, Mary, and Joseph, the acts of faith, hope, love, contrition, etc. "Vasculum item adsit aquae benedictae, qua frequenter aspergatur."

185. "Si morbus gravior vel cum periculo fuerit; aegroto suadeat, ut dum integra mente est, rem suam omnem recte constituat et testamentum faciat; si quid habeat alienum restituat, et ad remedium animae suae pro facultatibus, quod in Domino ei placuerit, disponat; sed haec suggerendo omnis avaritiae nota caveatur." It is the duty of every man when he is about to die to settle his temporal affairs, if he has any to settle. All ill-gotten goods must be restored, vows and promises be fulfilled, and debts paid as far as possible. It is advisable to ask the person in confession whether he is yet under any obligations, and, if so, to lend him all the assistance needed. Rich and well-to-do folks who have not performed many works of charity during their former days, should be urged to make some provisions to this effect in their last will; but a priest, in suggesting it, must be careful to avoid every sign of selfishness and avarice.

Article II.

The Last Rites. Preparation for Death.

A—THE VIATICUM.

186. A Catholic who is stricken down with a disease which will likely terminate in death, is bound not only to confess his sins, but to receive two other Sacraments especially adapted to his needs, because they furnish a special grace for the last agony and that formidable moment which decides the eternal fate of man. These two Sacraments are Holy Communion, then called the

Viaticum, and Extreme Unction. The ministration of them is a parochial function in a strict sense; that means no one except the parish priest is entitled to administer these two Sacraments to the faithful of his charge. Others, in particular, religious, may do so only if they have a permission (a licentia praesumpta suffices) from the *parochus proprius,* or if the latter is unable or unwilling to attend to the sick person.

187. We are obliged by a divine precept to receive Holy Communion, when in danger of death, as a protection against the assaults of the evil enemy in the last struggle. Even if a person should have communicated a few days previously through devotion, being then in no danger of death, he ought to partake of the Holy Food again when that danger has set in. This is at least the more probable opinion. Pastors of souls are strictly commanded to watch lest any one under their spiritual charge depart without this so efficacious means of grace. "Viaticum sacratissimi Corporis Domini Nostri Jesu Christi summo studio ac diligentia aegrotantibus opportuno tempore, procurandum est, ne forte contingat illos tanto bono Parochi incuria privatos decedere." (Rit. Rom.) The name Viaticum signifies food for the journey, by which we pass from this mortal life of ours into the regions of eternity. "Pro Viatico autem ministrabit, cum probabile est quod eam amplius sumere non poterit."

188. The rubrics of administering Holy Communion "per modum Viatici" differ somewhat from those to be observed under ordinary circumstances. First of all, the sick person need not be fasting.—"Potest quidem Viaticum brevi morituris dari non jejunis."—Again, the priest is directed not to use the form "Corpus Domini Nostri Jesu Christi," etc., but the other form: "Accipe frater (soror) Viaticum, etc." If the sick person, after having received the Viaticum, lingers for sometime, and wishes to partake of Holy Communion once more, it must not be

withheld. "Quodsi aeger sumpto Viatico, dies aliquot vixerit vel periculum mortis evaserit, et communicare voluerit, ejus pio desiderio Parochus non deerit." (Rit. Rom.) It may be asked, though, what form should be used in that case? Authorities are divided on this point. O'Kane (Notes on the Rubrics) maintains that as long as there is real danger of death, the form "Accipe frater," etc., ought to be used, and we believe this to be the more proper way.

189. Strictly speaking, the Blessed Sacrament should be brought to the private houses of the dying with that external pomp and splendor which is due to the Lord of heaven and earth hidden under the species of bread. Circumstances, however, may be such as to render it impossible, especially in a country like America, where Catholics are in the minority, and where a public procession with the Sacred Host is sure to meet with ridicule and insult on the part of heretics. Therefore, the clergy in the United States are wont to obtain a special faculty which reads this way: "Deferendi SSmum Sacramentum occulte ad infirmos sine lumine, illudque sine eodem retinendi pro iisdem infirmis, in loco tamen decenti, si ab haereticis et infidelibus sit periculum sacrilegii." Consequently in this country the priest goes to the house of the sick person in his ordinary dress, but he should bring along the vestments which the rubrics require him to put on during the sacred function, such as cassock, surplice, and stole. The stole* he is directed to wear under his coat, the other vestments, together with the necessary articles, he ought to carry in a little valise or traveling bag. The "occulta delatio SSimi" is to be limited only to public streets and places. Hence, in church, before you

*The stole ought to be always white, no matter what color the office of the day requires. However, as you need a purple stole in hearing the confession and for the sacrament of Extreme Unction, it is advisable to have a stole which is white on one side and purple on the other.

start on your journey, when taking out the Sacred Host from the tabernacle, have two candles lighted on the altar, put on the cassock, surplice, and stole; then go to the altar in a devout manner, open the tabernacle, get the ciborium and place one small host in the pyx, or, if you have to see several sick persons, as many as their number requires. Then replace the ciborium and lock the tabernacle. This being done, arrange the pyx containing the Host for the journey, viz; put it in a small corporal and leather bursa lined with silk. This bursa, fastened by strong cords around the neck, you ought to place on your breast under your coat or vest. Hereupon you leave the altar as usual, return to the sacristy, and put on your civil dress. If the journey be long, it is advisable to have somebody accompany you, in order that, if any accident should happen to you, no profanation of the Blessed Sacrament might follow. Be careful, as long as you thus carry the Lord of eternal Majesty on your own person, to avoid everything which savors of irreverence. Do not smoke on the way or indulge in idle talk; rather betake yourself to silent prayer. "Eucharistia reverenter deferenda est, servato quatenus fieri potest silentio. Graviter enim peccat qui tantum Sacramentum deferens colloquia inania miscet." (Kenrick Theol. mor. tom. II. p. 134, n. 26.)

190. Having arrived at his destination on entering the house, the priest says: "Pax huic domui," takes out the pyx from his breast and puts it on a table which has been becomingly prepared. Then genuflecting with both knees for a moment he adores the Blessed Sacrament. Those present, if they be Catholics, should join in this adoration. "Praemoneat (parochus) ut aegri cubiculum mundetur et in eo paretur mensa linteo mundo cooperta in quo SS. Sacramentum decenter deponatur. Parentur luminaria ac duo vascula, alterum cum vino alterum cum aqua. Praeterea linteum mundum ante pectus communi-

candi ponatur atque alia ad ornatum loci pro cujusque facultate." (Rit. Rom.) There should be a table covered with a clean napkin and on the table a crucifix between two wax candles, a vessel with holy water, a cup with clean water or wine for the ablution, a clean linen cloth, towel or handkerchief to serve as a communion cloth. If Extreme Unction is administered, there ought to be a plate at hand with cotton balls, some bread, and a basin with water and towel, that you may be able to wash your hands which have touched the holy oil. Teach the children, especially the girls, how to prepare everything in the room when the priest comes to perform the last rites. Praise those that had everything ready, and inform others of it. Then it will soon become a general use in the parish.

191. Having paid your homage of adoration to the Blessed Sacrament, you rise and put on the vestments prescribed for the sacred function, *i. e.*, cassock, surplice, and stole,* and proceed in the very same order as the Ritual points out. First, sprinkle the sick person and the room with Holy Water, saying the antiphon, "Asperges me," etc. "His dictis, accedat ad infirmum ut cognoscat num sit bene dispositus ad accipiendum sacrum Viaticum, et utrum velit aliqua peccata confiteri; et illum audiat atque absolvat, quamvis prius deberet esse rite confessus, nisi necessitas aliter urgeat." (Rit. Rom.) This rubric supposes that the priest has heard the confession of the sick on a previous visit. If so, you will simply ask the patient whether he would like to confess once more. This is indeed the proper way. But in America, priests are often called to see sick people who live at quite a distance

*We have been told that some priests in the United States while on a sick call take no vestment with them except the stole, which they put over the ordinary civil dress, thus administering all the sacraments "cum sola stola." We consider this an abuse which, apart from an absolute necessity, cannot be tolerated. The cassock and surplice should be made of light material so as to be of little weight and to cause no inconvenience in traveling.

from the church, and are expected to administer all the rites at once. Therefore, after the introductory ceremonies just mentioned, tell the folks present to leave the room. Then, being alone with the sick person, hear his confession. When the confession has come to an end, call in the people again, and bid them kneel down to pray and assist devoutly at the rites which follow.

192. The first rite is the administration of the Viaticum. The Roman Ritual has a note: "Id tamen diligenter curandum est, ne iis tribuatur (Viaticum) a quibus ob phrenesim sive ob assiduam tussim aliumve similem morbum aliqua indecentia cum injuria tanti Sacramenti timeri potest." Hence, first inquire whether the sick person is subject to constant coughing, vomiting, etc. If so, he ought to wait and not give him Holy Communion at once. To those who are unconscious, but who may be justly presumed to be in the state of grace, Holy Communion may and should be given if they can swallow the Sacred Species quietly and there be no danger of irreverence. (Lehmkuhl Theol. moral. II. vol., n. 146.) Let us suppose, therefore, that there be no obstacles in the way; then the mode of proceeding is this: The priest goes to the table where the Blessed Sacrament is placed, and, having genuflected, uncovers the pyx. Meanwhile the communion cloth should be adjusted under the chin of the sick person. Then follows the Confiteor which, in the absence of a server, is to be recited by the priest himself. After the Confiteor you rise and say "Misereatur," etc., and "Indulgentiam," etc., but in the singular form "*Misereatur tui*"—"Indulgentiam, et remissionem *peccatorum tuorum.*" Hereupon you will kneel again, take the Sacred Host from the pyx and, standing erect, show it to the sick person, saying: "Ecce Agnus Dei," etc., and three times "Domine non sum dignus", etc., which latter ought to be repeated at least once in the vernacular by the sick man. "Et infirmus simul cum sacerdote dicat

eadem verba saltem semel, submissa voce. Tunc, sacerdos dans infirmo Eucharistiam dicat: Accipe frater (vel soror) Viaticum Corporis Domini Nostri Jesu Christi, qui te custodiat ab hoste maligno et perducat te in vitam aeternam. Amen." After the Viaticum has been received, you ought to purify the pyx and your fingers in a cup or glass containing about one spoonful of water or wine; then wipe your fingers with the purificator, which you have brought with you, and let the sick person take the ablution, if he is able to do so conveniently; otherwise have it poured into the fire. The ceremony is concluded by several versicles and prayers as found in the Ritual and by benediction according to the manner that is observed when Holy Communion is administered *extra Missam;* but if by chance a Host should have been left in the pyx, benediction is given with the latter.

B—EXTREME UNCTION.

193. Extreme Unction is a Sacrament instituted by Christ for those who are suffering from sickness which is liable to end with death. "Anima christiani hominis periclitatur tum maxime cum in summo vitae discrimine versatur. Ut enim Apostoli verbis utamur, descendit diabolus ad eam habens iram magnam, sciens quod modicum tempus habet. Infirmitas quoque ac dolores corporis, intellectum obscurant ac fere obruunt viresque voluntatis minuunt et labefactant. Cui periculo sapientissimus atque amantissimus Salvator noster sacro Extremae Unctionis ritu misericorditer prospexit, quo per olei ab Episcopo benedicti unctionem orationemque seu formam praescriptam, baptizatis graviter aegrotantibus confertur presbyterorum ministerio gratia, cujus ope delicta si quae sint adhuc expianda et peccati reliquiae absterguntur, augentur vires ad insidias daemonis propulsandas morbique incommoda fortiter toleranda; sanitas quoque corporis ubi saluti animae expedierit, restituitur" (Conc. Baltim. II. n 303. 304).

194. The *materia proxima* of this Sacrament is the anointing with holy oil. The oil must have been blessed previously as "oleum infirmorum" by the bishop. The form of the Sacrament consists in the prayer accompanying each annointing, viz;: "Per istam sanctam unctionem et suam piissimam misericordiam indulgeat tibi Dominus quidquid per visum, auditum, etc., deliquisti. Amen." Any Catholic who has been baptized and has come to the use of reason, so as to be able to commit sin, may and should receive this Sacrament if he be dangerously ill. Infants who have not reached the age of discretion are excluded from it. If you doubt about their discretion, you may annoint them conditionally (si sis capax). It is not necessary to wait for the last agony; on the contrary, it is highly advisable to receive this Sacrament in the very first stages of serious sickness. Only then we have reason to hope that its full effects might be realized. What are these effects? The Apostle St. James (c. v. 14, 15.) tells us: "Infirmatur quis in vobis? Inducat presbyteros ecclesiae et orent super eum, ungentes eum oleo in nomine Domini; et oratio fidei salvabit infirmum, et alleviabit eum Dominus; et si in peccatis sit remittentur ei". These words plainly indicate the effect. Extreme Unction is to give us strength that we may bear with patience and resignation the pains and hardships of the bodily disease which has befallen us. Again, by means of this Sacrament, we shall be prepared for the last struggle, of which sickness is a prelude. Our sins will be forgiven in as far as they have not yet been forgiven through sacramental absolution, evil habits and temptations that might endanger our salvation will lose their force, and finally also the bodily illness will be either cured or at least relieved. It is evident that all these effects, in particular the last one, cannot be obtained well if the reception of the Sacrament is postponed until the final and extreme combat between life and death has set in, because the sick person could hardly then be

able to dispose himself for a worthy and fruitful reception. People sometimes dread to be anointed because they believe this to be a sure sign of death, cutting off all hope of recovery. They ought to be disabused of this error and be well instructed so as to take a correct view of the matter.

195. Extreme Unction can be received only once during the same sickness. However, if a person having sufficiently recruited, falls into a relapse, it is not wrong to anoint him again. Cases of this kind may occur especially with persons suffering from heart disease, typhoid fever, or with consumptives. Do not be scrupulous in this regard, even if you should have to anoint one several times within the space of a few months. The term "dangerous sickness" must not be taken in a too limited sense. It it not necessary first to consult a physician; if, in your own judgment, you deem it probable that the person who has sent for you is considerably ill, weak or prostrate, you need not hesitate to give Extreme Unction. Under the head of dangerous sickness also come old age, confinement of a woman with child, especially if she is going through the crisis for the first time, and a serious surgical operation. But in the last two cases you ought to wait until there are symptoms of real danger, namely: a disordered bodily constitution in consequence of the confinement or operation. As a rule, a person ought to be anointed only after he has confessed his sins, after he has been duly absolved, and received the Viaticum, because Extreme Unction is a sacrament of the living which requires the state of grace. However, if you find the sick person unconscious and speechless, you must proceed at once. First give him conditional absolution and then anoint him. If afterwards he should become conscious he ought to confess; if not, if he should happen to die, Extreme Unction will wash away the stain of mortal guilt, provided he had internal contrition or at least attrition. "Quoad judicium de dispositione subjecti ferendum id notari debet, etsi quantum fieri possit dispositio necessa-

ria et status gratiae certissime procurandus est, nihilominus quando plus haberi nequeat, sufficere ut non constet de indispositione, quia in extremo periculo omnia tenenda sunt. Neque adjici debet conditio "si dispositus es;" extrema unctio absolute conferri debet si homo capax est unctionis sacramenti valide recipiendi sub conditione tunc tantum quando dubium est num valide recipere possit. Quare excludi non debent ab extrema unctione sensibus destituti, qui parum christiane vixerunt neque qui in ipso actu peccati, signo poenitentiae non manifestato, sensibus destituuntur, quibus quamquam Eucharistia danda non est tamen cum conditionata absolutione extrema unctio omnino concedenda est. Nam si forte internum actum attritionis miser peccator habuit, longe tutius immo certo ejus salus procurabitur per unctionem, per absolutionem valde dubie" (Lehmkuhl theol. moral. vol. II. n. 577).

196. The practical mode of proceeding in the administration of the Sacrament of Extreme Unction may be summed up thus: The priest, being vested in cassock, surplice and purple stole, first presents the crucifix to the sick person, who is requested to kiss it, thereby declaring his faith and hope in Christ crucified. Next, the priest sprinkles with holy water the sick, the room, and all who are present. After this, so the Ritual directs, he ought to give a short instruction (cf. Excerpta Rit. Rom. Append.) on the nature and efficacy of the Sacrament, exhorting the infirm person to renew his confidence in his Lord and Redeemer. Then follow three orations. They are arranged in a beautiful way to invoke the aid of the Most High against the powers of darkness. God is asked to send down his angels (adsint angeli pacis) that they may hover about the house and bedside of the sick man struggling with death, and keep off the attacks of the infernal spirits attempting to snatch away a human soul approaching towards the end of its earthly career. These orations

should not be omitted except in case of urgent necessity. Always say them slowly and distinctly with devotion and expression. The crosses at the words *Benedic nostrae conversationi*, etc., should be made by the priest over the place in front of him without being directed to any special object. The "Confiteor," which comes next after these orations, is to be said either by a server, if you have one, or by the sick person, or you may say it yourself. Before you commence with the anointing you should urge the people who attend to recite some prayers, and, if possible, in a loud voice and alternately. The litanies, the Rosary, etc., will be most appropriate. "Antequam parochus incipiat ungere infirmum, moneat adstantes ut pro illo orent, et ubi commodum fuerit pro loco et tempore et adstantium numero vel qualitate recitent septem psalmos poenitentiales, cum litaniis, vel alias preces, dum ipse Unctionis Sacramentum administrat." (Rit. Rom.) "There is no sacrament," says the Catechism of the Council of Trent, "the administration of which is accompanied with more prayers; and for good reason, because then most particularly the faithful require the assistance of pious prayers, and therefore all who may be present, but the pastor in particular, should pour out their fervent aspirations to God in behalf of the sick person, most earnestly recommending his life and salvation to the divine mercy." The people being engaged in praying, the priest proceeds to perform the unctions. He dips his thumb in the vessel of oil, pressing not the nail, but the fleshy part on the cotton, by which the oil is absorbed, and makes with it the sign of the cross on the several parts of the body, pronouncing at the same time the words of the form as the rubrics direct. The single unctions must be performed on the different senses and organs. *Ad oculos*—The eyes should be closed. The oil is applied to the eye-lids (super palpebras) and the words of the form are distributed so that you

will have made the cross on the right eye-lid when you pronounce the word *unctionem,* and on the left eye-lid before you have completed the remaining words. *Ad aures*—The ears are to be anointed on the lobes or lower extremities, first of the right, then on the left ear. *Ad nares*—Two unctions are required, one for each nostril. *Ad os*—Here there is but one unction by which both lips are anointed together, the mouth being firmly closed. But if the sick man has some difficulty in breathing, it is enough to apply the unction to the upper or under lip alone. *Ad manus*—Anoint the inside part of the hand, the palm (exceptis sacerdotibus) first of the right, then of the left hand. *Ad pedes*—The proper way seems to be to anoint the upper part of the feet, not the sole. The unction *ad lumbos* in America, by legal custom, is not performed at all, neither with men nor with women. Having completed the unctions, the priest puts the vessel of holy oil on the table, rubs his thumb and fingers which have touched the oil with a few crumbs of bread, washes his hands, dries them with a towel, and proceeds with the "Kyrie eleison," etc. In the following prayers, again three in number, God's mercy is invoked particularly for bodily relief. When they are said, you put the vessel of oil into its case or cover and have the crumbs of bread, the cotton, the water in which you have washed your hands, thrown into the fire. Whenever a person is almost breathing his last, and there is danger that you may not finish the whole ceremony, you may shorten it not only by omitting the orations, but also by condensing the formula. Say only "Per istam sanctam unctionem et suam piissimam misericordiam indulgeat tibi Dominus quidquid deliquisti per visum, per auditum, per odoratum, per gustum et locutonem, per tactum, per gressum. Amen."—anointing the single organs corresponding to the words expressed. However, if the sick person survives, you ought to repeat the

formula in the usual way, but conditionally, because the condensed form is valid only *probabiliter.**

Note: As you may expect a sick-call almost any time, day or night, have the necessary requisities, a light cassock, surplice, stole, ritual, etc., prepared in a box or small valise in the sacristy. We would advise you to take along also a crucifix, wax candles, and a bottle with holy water unless you are sure that you will find these things at the house where you go. Before and after the Viaticum, likewise before and after Extreme Unction, it is proper to say a short prayer in the vernacular. Therefore take a book with you for this purpose; we recommend the "Vade mecum ad infirmos" (B. Herder, St. Louis).

C—THE APOSTOLIC BENEDICTION OR PAPAL INDULGENCE.

197. When the terrible moment of death is drawing nigh, and with it the judgment that awaits us, the Church, as a loving mother, opens to us all the treasures of grace which are at her disposal. Our soul is not only cleansed from sin by the last Sacraments, but an Apostolic Benediction is bestowed upon us, and through it a plenary indulgence which destroys the remains of sin, *i. e.*, temporal

* In answer to the request that a single short formula should be settled for the administration of the Sacrament of Extreme Unction in case of imminent death, the Holy Inquisition, with the approval of the Holy Father, has decreed that "In case of true necessity this form is sufficient: "Per istam sanctam unctionem indulgeat tibi Dominus quidquid deliquisti. Amen." (S. Cong. Inquis., 25th April, 1906.) Pope Benedict XIV. teaches that the actual words of the form of this Sacrament were not instituted by Our Lord, and hence they have varied in different parts of the church. Theologians have taught that what is of absolute necessity is a single anointing on one sense, or the breast, or, better, the forehead, and the words, "by this holy anointing may the Lord forgive thee whatever sins thou hast committed by the senses, sight, hearing, taste, smell, touch." This decree shows that the mention of the senses either in general or in particular may be left out where death is so close as to leave no time for the full and ordinary form. If the death should not follow immediately, all the ordinary prayers should be said, and the anointing of each sense, with its own form, repeated conditionally.

punishment. Bishops are wont to receive from the Holy See the privilege of imparting this Apostolic Benediction, and they, in their turn, may communicate it to priests under their jurisdiction as they deem fit. It is not contained *eo ipso* in the faculty which authorizes a priest to hear confessions; therefore examine well the document setting forth your different faculties, so as to see whether you are entitled to give the Papal Benediction to the dying.

198. This indulgence is actually gained "in articulo mortis," that is to say, in the very last moments of life, but the Benediction may be given long before whenever there is real danger of death, or whenever Extreme Unction is lawfully administered. Usually it is given after a person has been anointed and but once in the same sickness. The conditions absolutely required are the following: The priest vested in surplice and stole (*violacei coloris*) must read that formula which the Ritual contains, the so-called "formula Benedictina" introduced by Pope Benedict XIV. But before you commence reading, instruct the sick person on the nature of this indulgence; then arouse in him a true sorrow for his sins and inspire him with sentiments of fervent love of God and perfect resignation to His Holy Will, so as to accept death from His Hand in punishment for his sins. "Hoc enim praecipue opus in hujusmodi articulo constitutis imponimus, quo se ad indulgentiae plenariae fructum consequendum praeparent atque disponant" (Benedictus XIV. in bulla "Pia Mater"). It is essential, in order to gain the indulgence, that the sick person invoke the Name of Jesus either orally if he can or at least mentally. (cf. Lehmkuhl. Theol. Mor. II. vol. n. 564). The Confiteor must not be omitted though it may have been recited shortly before during the administration of Extreme Unction. Only when there is no time to be lost, the person just about expiring, you may shorten the formula by commencing with the words: "Dominus Noster, Jesus Christus," etc.

199. If, after the last rites have been performed, the sick person falls into agony, the priest must not leave the house, but stay there until the dying man has breathed his last. Likewise, if you are called once more by the friends and relatives to the bedside of the sick person to whom you gave all the sacraments before, but who is now about expiring, go without delay, and assist in the best way you can the poor sufferer who is wrestling with death. The minister of God should not stand idly by when the devil is laying his wicked snares, pressing the dying man with all sorts of temptations. Therefore read the prayers which are found in the "Commendatio Animae" of the Ritual, sprinkle the sick person with Holy Water; absolve him again, especially if he is conscious and desires absolution; say with a loud voice the Acts of Faith, Hope, Love and Contrition; invoke the Name of Jesus when he closes his eyes and draws his last breath. After the soul has departed, recite the prayer "Subvenite Sancti Dei," etc. (cf. Rit. Rom. "In expiratione").

Article III.

CHRISTIAN BURIAL.

200. The Catholic Church does not bid adieu forever to her dying children after she has led them to the threshhold of eternity. The wonderful bond of charity remains unbroken and extends also beyond this visible world. Not even the body is forgotten. That body, now a stiff, lifeless corpse, had shared in the great struggle the soul endured; it had been sanctified and made the temple of the Holy Ghost through the various sacraments which the dead man had received during lifetime. And this body, we firmly hope, will be restored to life again and be made partaker of that glory with which the soul is enriched in heaven. Shall it therefore be thrown away like a dry branch, which has fallen from a tree, or like the carcass

of a dead animal? By no means. "Corpus defuncti de more honesto compositum loco decenti cum lumine collocetur; ac parva crux supra pectus inter manus defuncti ponatur aut ubi crux desit, manus in modum crucis componantur, interdumque aspergatur aqua benedicta et interim donec efferatur, qui adsunt, sive sacerdotes sive alii, orabunt pro defuncto." (Rit. Rom.)

201. Catholics must not allow themselves to be misled by the spirit of the age in burying their dead after the fashion of wordlings or of skeptics and infidels. These latter often display great pomp at funerals. Not only do they overload the coffin with flowers and wreaths, but they also hire a large number of elegant carriages for the funeral train and erect costly monuments on the graves. Warn your people against such abuses. The Church wants us to look at death in a true light, as something mournful, sad and momentous, as a just punishment for sin. Flowers, therefore, are out of place on the coffin of a deceased adult, or at least they should be made use of but sparingly. It is different with infants who have died in baptismal innocence. "Cum infans vel puer baptizatus defunctus fuerit ante usum rationis, induitur juxta aetatem et imponitur ei corona de floribus seu de herbis aromaticis et odoriferis in signum integritatis carnis et virginitatis." (Rit. Rom. Exsequ. Parvulorum.) Let the people understand that if they wish to honor their dead, they ought to do so not by external show, but by prayer, just as the funeral rite of the Catholic Church suggests. According to this rite the corpse should be carried first to the House of God and a Requiem Mass be said "praesente cadavere." After it, the body is blessed and then brought to the graveyard, accompanied by the clergy and the friends and relatives, praying or singing mournful hymns on the way. Before burial, the last and farewell blessing is given to it, according to the Ritual. It may be asked whether it is proper to have a sermon on the occasion. The funeral rite

does not seem to encourage such a sermon; still there is no universal law forbidding it. However, if you choose to preach, beware of simply eulogizing the dead person, and of using phrases that are just as untrue as they are ridiculous. Cardinal Gibbons says on this point: "In the presence of the Angel of Death, the human heart is profoundly moved by the solemn voice of religion, the scoffer is awed to silence and sectarian prejudice is softened and subdued. Some well chosen remarks on the brevity and uncertainty of human life, the never-ending duration of eternity, on the vanity of all things earthly, on the immortality of the soul, and on man's moral accountability to his Maker, will then appeal to the conscience more forcibly than at other times. It is also a suitable occasion for alluding to the intermediate state in the life to come and to the Catholic practice of praying for the dead. This consoling doctrine is at once suggestive of the soul's survival beyond the tomb and of the hallowed communion of prayer subsisting between the living and the deceased. ("Ambassador of Christ").

202. A Catholic ought to be buried, if ever possible, in a Catholic cemetery; this means in ground that has been solemnly blessed and in which none others but Catholics are buried. The bishop has the same jurisdiction over the cemeteries of his diocese that he has over its churches. Though civil governments may for sanitary motives legislate as to cemeteries in relation to their distance from cities and towns and to the depth of graves, they have no more right to interfere with the religious character of our cemeteries or with the burial of our dead, than they have to interfere with the religious character of our churches or our divine service. As it is of obligation for the bishop and the clergy to see that churches, the assembly places of worship for the living, be dedicated and set aside for the service of God exclusively, so also, when practicable, they ought to see that the resting places

of the dead be blessed and be assigned for this sole purpose. In cities it will be feasible for the different parishes to combine and have but one cemetery. Usually in this case it will be situated a few miles out of town. In country missions throughout the United States, Catholics will find no trouble in having the cemetery close by the church. This, indeed, is the proper mode and one which is in full accordance with Christian tradition. Both the living and the dead are of the same spiritual household. Therefore, let them ever remain in close union. Let the living pray for their deceased brethren when they come to church, and let the dead have a share in the graces awarded to the living. Next to the church, nothing should be so dear and such a hallowed spot to the members of a Catholic congregation as the cemetery. If possible, it ought to be consecrated,* but as long as this was not done or cannot be done, you ought to bless each grave at the time of interment by the small formula contained in the Ritual. As the cemetery is a holy place, it must be preserved in good condition. It should be enclosed by a high fence of durable material, and the enclosure must be so made that no small animals such as pigs, dogs, etc., can get through it. It must be looked after from time to time, and if it or its gates be broken or otherwise injured, they must be repaired without delay, just as when the doors or windows of the church be broken or damaged. The ground ought to be kept clear from rubbish, sticks, sweepings, weeds, piles of wood or stone, and all other unsightly objects. The paths should be clean and neat, the head-stones erect and the mounds tidily sodded. Vegetables and fruit trees are out of place in a cemetery, but shrubs and shade trees, such as evergreens, maple and pine, are not improper. Grass and weeds which grow on the ground should be cut down and

*A written or printed document stating the particulars of the consecration,—date, by whom, etc.,—should be drawn up and carefully preserved in the archives of the parish.

burnt on the spot, or be carried out. Do not allow cows, sheep and other animals to enter the cemetery and to graze there, as in a common pasture. We believe that the hearse drawn by horses ought to be left outside the gate; let the coffin be placed on a bier and be carried by human hands to the place of interment. Local use will determine the mode to be followed in the arrangement of the single graves. In many places it is customary to sell lots to private parties. This sale, however, ought to be a sale only for use; the deed should not convey the ownership of the lot, but simply grant a license of burial on such lot to the exclusion of the burial of others. Here we may also ask whether Catholics are justified in buying a lot in a public or Protestant grave yard, and burying their dead there, though there is a Catholic cemetery attached to their parish. As a rule, we must say that this is forbidden, yet, in consideration of certain difficulties which may exist in one place or another, the Fathers of the Council of Baltimore have made an allowance, which allowance however is no privilege or dispensation but only a toleration to avoid greater evil: "Quum agitur de sepultura eorum, qui fuerunt ad fidem conversi et quorum superstites acatholici fundum domesticum in alieno coemeterio habent, vel etiam de istis catholicis qui pariter ante legem latam (1853) proprium fundum habuerunt, vel certe sine ulla fraude post legem acquisierunt, declaramus in istis casibus licere ritus ecclesiasticos adhiberi, sive domi sive in ecclesia quotiescumque id ab episcopo ob graves rationes interdictum non fuerit". (Conc. Baltim. III., n. 318.)

203. The funeral ceremony, which includes the public suffrages or liturgical prayers, the celebration of a Requiem Mass, and the interment in a consecrated ground is both a right and a privilege. As a right, it should not be withheld, unless it be evident that a person is not entitled to it; as a privilege, it should not be performed for those who

are unworthy of it. The following, according to the Roman Ritual, ought to be excluded from Christian burial:

(*a*) Infidels, heretics, schismatics, and apostates.

(*b*) Those who were under public excommunication or interdict at the moment of death. This includes members of secret and forbidden societies, unless they had resigned such membership beforehand.

(*c*) Infants who have died without Baptism.

(d) Those who have committed willful suicide, except there be reason to presume that the act was done in a fit of insanity.

(*e*) Duelists, even if they have repented before death.

(*f*) All public sinners, *i. e.,* persons who openly and maliciously refused to receive the sacraments in their last moments, who took part in notorious crimes, such as murder, robbery, etc., who lived in public concubinage, or in an invalid marriage relationship, who allowed their children to be educated in heresy.

(*g*) Those who are known to have neglected their annual paschal Communion. In the United States of America, Christian burial can hardly be refused on this account alone, because there are no canonical parishes and one may comply with his Easter duty in any church. Besides, people are frequently excused for just reasons. Therefore, unless such parties had ceased to attend church altogether and had not sent for the priest before death, do not refuse them Christian burial. Whenever there is a solid doubt as to whether you should perform the funeral service or not, first consult the bishop; if you have no time or chance to do so, be as lenient as you possibly can. On the other hand, if it is evident that the deceased person is not entitled to the obsequies of the Catholic Church, be firm and stand by the sentence of Pope Leo the Great: "Nos quibus viventibus non communicavimus, mortuis communicare non possumus".

CHAPTER VI.

THE SACRAMENT OF HOLY ORDERS.

204. The Catholic priesthood is not, as infidels and heretics are wont to believe, a merely human institution, the result of history, the product of a crafty scheme and a daring imposition. Its origin is divine. It has been established by the Son of God Himself. "The priesthood and the Incarnation of Christ." to quote the words of Bishop Ullathorne, "constitute one sole and indivisible mystery. Not by His eternal generation from the Father is the Son of God a High Priest, but by His temporal generation in Mary, for His Priesthood is in His human nature, although united with the divine personality." The powers bestowed upon Himself our Blessed Redeemer conferred upon the Apostles. "Do this in commemoration of me", He said at the Last Supper, thus giving them power over His real body, that they might offer it as a sacrifice. "Receive ye the Holy Ghost," He said, "whose sins you shall forgive they are forgiven", thereby imparting upon them power over His mystical body. In these two powers the priesthood was complete. All other faculties, such as, to baptize, to preach, etc., are the natural outgrowth of the two powers. They were not to become extinct with the death of the Apostles. As the Apostolate of the Church was to continue so also the apostolic powers. The medium through which this was and is still effected is the Sacrament of Holy Orders. "Sacrificium et sacerdotium ita Dei ordinatione conjuncta sunt, ut utrumque in omni lege extiterit. Quum igitur in Novo Testamento sanctum

Eucharistiae sacrificium visible ex Domini institutione catholica ecclesia acceperit, fateri etiam oportet, in ea novum esse visible et externum sacerdotium, in quod vetus translatum est. Hoc autem ab eodem Domino Salvatore nostro institutum esse, atque apostolis eorumque successoribus in sacerdotio potestatem traditam consecrandi, offerendi et ministrandi corpus et sanguinem ejus, necnon et peccata dimittendi et retinendi sacrae litterae ostendunt et catholicae ecclesiae traditio semper docuit." Conc. Trid., sess. XXII., c. 1).

205. In speaking about the powers of the priesthood, we have to distinguish between the "potestas ordinis" and the "potestas jurisdictionis." Just as man consists of body and soul, the body being the external agent, the soul the internal life-giving principle, thus the Church of Christ is both a visible society in an external form and an invisible spiritual being. As a visible society, she is vested with jurisdiction over her members; as an invisble being, she possesses a life-giving ministry. Jurisdiction rests with the hierarchy, with the Pope, as the head of the Church, and the bishops in their respective dioceses. This jurisdiction the bishop does not obtain through his episcopal consecration; it is conveyed to him by the authority of the Holy See, and in the apostolic brief appointing him and setting him as a ruler over a portion of Christ's vineyard. "No temporal sovereign or state can give this jurisdiction. It is not of earthly, but of heavenly creation. It is emphatically a power from God. The channel of its derivation is through the apostolate. Once clothed with it and invested with his mission, the bishop is the ruler of the churches, the custodian of God's law, the enforcer of ecclesiastical canons, the father of his clergy, the pastor of his people, the chief preacher of the Word of God to the flock, and the guide of souls. All other ministries are exercised in dependence of him." (Bishop Ullathorne, Ecclesiastical Discourses, page 103). A priest by his very

ordination has no jurisdiction, but being called upon to cooperate with the bishop, the latter is supposed to communicate to him part of that power which he has obtained by his apostolic appointment. We say part of that power because the jurisdiction is two-fold, jurisdiction in "foro interno" and "in foro externo." The first kind, which is exercised mainly in the holy Tribunal of Penance, a priest receives when he is authorized to hear confessions. In the latter kind, he participates, to a certain extent, after the bishop has assigned him to a regular position as pastor or "rector ecclesiae". This jurisdiction is not perpetual; it may be limited or withdrawn for good reasons, especially in America, where there are no canonical parishes. Not so with the "potestas ordinis". It is received through the Sacrament of Holy Orders and, being attached to the indelible character which this Sacrament imprints, it cannot be destroyed or taken away; only the use of it may be suspended. The ministerial act exercised, in spite of the suspension, will become sinful, without, however, losing its effect or forfeiting its validity, except the absolution given by a "vitandus". "Potestas sacramentalis secundum suam essentiam remanet in homine qui per consecrationem eam est adeptus quamdiu vivit, sive in schisma sive in haeresim labatur. Tamen haeretici et schismatici usus istius potestatis amittunt, ita scilicet quod non liceat eis uti potestate sua, si tamen usi fuerint eorum potestas effectum habet in sacramentalibus. Potestas vero jurisdictionis non immobiliter adhaeret, unde in schismaticis et haereticis non manet, unde non possunt nec absolvere nec excommunicare nec indulgentias facere aut alias hujusmodi." (S. Thom. 2. 2. qu. 39. a. 3.)

206. Who may be raised to the dignity of the priesthood? The Apostle St. Paul (Hebr. v. 4) says: "Neither does any man take the honor to himself, but he that is called by God, as Aaron was." The priesthood of the Catholic Church is not hereditary, nor attached to one tribe or

family, as was the case in ancient times among the Israelites; however, it does not follow that each and every one may embrace the ecclesiastical state and assume that royal dignity with which the minister of God is vested. A special call, a divine vocation is required. Whosoever aspires to Holy Orders ought to examine himself carefully, so as to see whether it be God's will that he shall serve Him in His sanctuary. "He who of himself", writes Bishop Abelly, "without inquiring whether he has a vocation or not, thrusts himself into the priesthood, will no doubt expose himself to the greatest danger of losing his soul, for he commits against the Holy Ghost that sin for which the Gospel says there is hardly or very rarely any pardon." But what are the marks that point to a vocation? Next to a strong desire or inclination we may say with St. Alphonsus ("Dignity and Duties of the Priest"), there are required purity of intention, science and talents, and a positive goodness of character. Purity of intention means that the candidate must not be impelled by ambition, personal interests, or wordly motives; his only aim ought to be the glory of God and the salvation of souls. Science and talent denote that amount of intellectual knowledge which enables him to act as a teacher of divine truth, for "labia sacerdotis custodient scientiam et legem requirent ex ore ejus," says the prophet. (Mal. ii. 7). Positive goodness of character signifies: He who intends to ascend the altar must not only be free from sin, but must have also begun to walk in the path of perfection and have acquired a habit of virtue. The soil on which vocations to the ecclesiastical state ripen is the Christian home, and, in connection with it, the parochial school. Only those youths who from the very dawn of their life, are surrounded by an atmosphere of faith and virtue, who constantly see before themselves the example of a pious mother and a faithful father, may be expected to aspire to that state in which they will be able to further the interests of religion to the utmost

longings of their heart. Formerly ecclesiastical vocations in the United States were comparatively rare, too rare at least to fill all vacancies. The Fathers of the Second Council of Baltimore still complain of this fact in their Pastoral Letter. Thanks to the Lord a change for the better has taken place during the last twenty years. In many diocese there is no longer a want of candidates. The number of seminaries and preparatory schools has also increased. Priests engaged in the sacred ministry ought to consider it their duty to foster vocations among the youths of their flocks. Let them select such boys or young men who bid fair to embrace the ecclesiastical state. Let them not shrink from making personal and pecuniary sacrifices for that purpose. The parents of these boys are often poor and unable to defray the expenses of their education. Therefore you will do a work of charity if you first prepare them a little by teaching them the rudiments of the various branches of science usually followed in colleges, particularly Latin. Again, help a student by paying for his tuition, his clothing, his books, etc.* If he has no home in which to spend his vacation, let him stay in your house or provide a place for him with some good family in your parish. Have a special eye upon his conduct, instruct and warn him if necessary. If you notice that subsequently he begins to change his mind, do not use undue pressure upon him, but let him have his own free choice. Father Granada justly said that vocation is the main wheel of our entire life. As in a clock, if the main wheel be spoiled, the entire clock is injured, so if a person err in his voca-

*At the Provincial Seminary of St. Francis, in the archdiocese of Milwaukee, a society has been established under the name: "League for the Support of Indigent Students". The society comprises as members only priests, particularly those who have passed their curriculum at the Salesianum. It is highly desirable that all who love to call this institution their Alma Mater, in grateful remembrance of the education they have received there in the past, would join this society.

tion, his whole life will be full of errors. Why increase the number of those unfortunate priests who have no vocation? America has furnished too many of these moral wrecks. Do not give a student a good testimonial at the end of vacation unless you are perfectly sure that he deserves it. Listen to what St. Alphonsus says: "God will demand a terrible account of the parish priest who gives to persons aspiring to the priesthood a testimony of their having frequented the Sacraments and led exemplary lives, though they neglected the frequentation of the Sacraments and have given scandal rather than good example. Such priests by these false attestations, render themselves guilty of all the sins that shall be afterwards committed by the bad priests who were ordained in consequence of these testimonials." (Dignity and Duty of the Priest, p. i., c. 10).

207. "Quos praedestinavit hos et justificavit; quos autem justificavit illos et glorificavit". (Rom. viii. 30). To vocation succeeds justification; to justification, the attainment of eternal glory. The grace received in the Sacrament of Holy Orders must not be allowed to lie dormant, or, what is still worse, to become extinct. Like a fountain-head, it ought to give forth a continual stream of spiritual life. In his *Introduction to a Devout Life,* St. Francis declares: "Charity alone puts us into the perfect life. The three great means for acquiring charity are obedience, chastity and poverty. Obedience consecrates our heart, chastity our body, and poverty our means to the love and service of God. These are the three branches of the spiritual cross, but all three rest on the fourth, which is humility. When these three virtues are vowed they put a man in a state of perfection. But to put us in perfection itself it is enough that we practise them. For between the state of perfection and perfection itself there is a great difference. And so we are all bound to practice these three virtues, although not all after the same manner." Many a newly

ordained priest, animated by that holy zeal which he felt during his seminary life, may continue for a while in those accustomed spiritual exercises so dear to him. But will it be so ever afterwards? Listen to what Cardinal Manning says: "To a priest who enters for the first time upon the sacerdotal life, the first danger is the loss of supports, on which he has so long been resting in the seminary. As in the launching of a ship, when the stays are knocked out it goes down into the water thenceforth to depend upon its own stability, so the priest goes out from the seminary into the field of his work and has henceforth to depend, under God, on his own steadfastness of will. The order, method, and division of time and of work; the sound of the bell from early morning through the day till the last toll at night; the example and mutual influence and friendship of companions in the same sacred life; and still more the mature counsel, and wise charity of superiors—all these things sustain the watchfulness and perseverance of ecclesiastical students until the day when, invested with the priesthood, they go out from the old familiar walls and the door is closed behind them. They are in the wide world secular as the apostles were—that is, in the world for the world's sake, not with it but at war with it; of all men the least secular, unless they become worldly and the salt lose its savor. Then they deserve the title in all its extent, and are seculars indeed. A priest coming out of a seminary needs fellowship and he often seeks it in society. He does not yet know the character of those about him or the reputation of the homes to which he is invited. Sometimes the best of people are least circumspect and most kindly importunate in their invitations. How shall a young and inexperienced mind hold out against these facilities and allurements to relaxation, unpunctuality, self-indulgence, and dissipation. The whole of a priest's life may be determined by his first outset." (Eternal Priesthood, c. VII.) Would to God that every priest whose original zeal

has cooled down would bear in mind the words addressed by the Holy Ghost (Apoc. II. 4-5) to the Bishop of Ephesus: " I have something against thee, because thou hast left thy first charity; be mindful therefore from whence thou art fallen and do penance and do the first-works; or else I will come to thee and will move thy candlestick out of its place, except thou do penance". Yes, we must return to our first love. "It is much to be regretted that the instructions and prayers that we hear at our ordination are not more deeply meditated on in after-life, for there we have the true sense of the Church upon the perfection demanded of ecclesiastics. The very initiation into the clerical life so closely resembles the initiation into religious lfe that their language is almost identical. It emphatically inculcates the abandonment of the secular life for a life devoted to God. Before investing with the clerical habit, the bishop prays for blessings on them who in God's name are going to have the sacred habit of religion put upon them, and whilst investing them he says: "The Lord clothe thee with the new man, who is created in justice and holiness of truth" (Bishop Ullathorne, Eccles. Discourses).

208. One remark we cannot well repress in concluding this chapter. It refers to the duty of gratitude. "Gratitude," to borrow the words of Cardinal Gibbons, "is a characteristic trait of ingenuous souls. The absence of this virtue is a mark of an ignoble nature. Now, to whom, after his parents, is the youth more indebted to than to the devoted teacher who has guided his steps through the paths of science and virtue. By no amount of pecuniary compensation can he adequately requite his teacher for the pleasures of the intellect, the imagination and the memory which he will enjoy in after years. Material food satiates once it is consumed; the intellectual banquet is a perennial joy to the soul. After students have drunk deep at the fountain of knowledge, and their minds have been matured by age and intercourse with men, their admiration for their

teacher's learning may become somewhat tempered, but their gratitude for their teacher's self-sacrifice, forbearance, and kind indulgence grows with their growth and ripens with their years" ("Ambassador of Christ."). And not only towards their teachers ought clergymen to cherish a feeling of gratitude, but towards all others who, either by prayer and advice, or by pecuniary and personal sacrifices, have been a helping hand to them. An occasional visit, a letter, a little present or souvenir will be welcomed as tokens of a grateful mind. Always assist your benefactors, if they be in need, and above all pray for them and make a special memento for them whilst you offer the Holy Sacrifice of the Mass.

CHAPTER VII.

The Sacrament of Matrimony.

Article I.

THE NATURE AND IMPORTANCE OF THE SACRAMENT.

209. His Holiness, Pope Leo XIII., in his Encyclical Letter ("Arcanum Divinae Sapientiae" Feb. 10, 1880) declares: "Since matrimony has God for its author, and was from the beginning a certain foreshadowing of the Incarnation of the Son of God, it has been ever invested from the very beginning with a sacred and religious character, which cannot be regarded as accidental, but rather as something belonging to it and not received from man, but so imprinted by nature." These words of the learned Pontiff embody in a nutshell, as it were, the Catholic doctrine concerning matrimony. Do you wish to have a proof for this doctrine? Let us open the very first page of Holy Scripture. After God, thus we read, had created the first woman, he brought her to Adam and united them both in the marriage bond with these words: "Increase and multiply and fill the earth." Adam understood the sentence correctly, for he answered: "This now is bone of my bone and flesh of my flesh; she shall be called woman because she was taken out from man". And God then added: "Wherefore a man shall leave father and mother and cleave to his wife and they shall be two in one flesh." (Gen. ii. 23, 24).

Who will deny, if he puts any belief in Holy Writ, that the state of matrimony, resting on divine institution, is of the greatest importance? By means of it, the propagation of the human race is secured, upon it depends the growth and welfare of states, it helps to support the Church by increasing her members, it procures happiness and contentment, temporal and eternal salvation to the individual. "The family is the unit of society, and marriage is the foundation of the family. On the family, and therefore on marriage, all existing human societies are based, and to derive the fundamental laws of marriage from the enactments of existing societies is to become involved in a vicious circle." (Watkins, "Holy Matrimony").

210. Marriage always possessed a sacred and religious character. Not only the Israelites, the chosen people of God, held this doctrine, but also among pagan nations of ancient times, and the barbarous heathen tribes of to-day it can be traced. But, we may ask, was matrimony a sacrament from the very beginning? Here we must answer no. According to its original institution it was a holy union ordered by God for the propagation of the human race, but no sanctifying grace was attached to it. Nay, indeed the corruption of all flesh, which was the consequence of the first sin, subsequently played such havoc with the sexual appetite as to lead to the grossest errors and most degrading practices in regard to the conjugal relations of mankind. The source evidently had become polluted and with it the race that sprung forth from it. Marriage had lost almost entirely its original character; the religious ceremonies with which it was performed alone helped to preserve a dim idea of its holy nature; in reality there was, as a rule, little or no holiness in it. This state of things prevailed until the arrival of Our Blessed Lord and Redeemer. He who had come down from heaven to rescue man from the abyss of misery into which he had fallen, did not only bring back matrimony to its original

condition, but that he might create to Himself a generation holy and undefiled, He raised the conjugal contract to the dignity of a Sacrament. This is evident from the words of St. Paul. In his epistle to the Ephesians the Apostle of the Gentiles, to put marriage in the true light of Christian faith, makes use of a beautiful comparison taken from the union of Christ with his Church. "Husbands," he says, "love your wives, as Christ also loved the Church and delivered Himself up for it, that he might sanctify it" (c. v. 25, 26). And again: "Let women be subject to their husbands as the Lord, because the husband is the head of the wife, as Christ is the head of the Church" (c. v. 23, 22). Having clearly shown thus the exalted dignity inherent in marriage, the Apostle continues: "For this cause shall a man leave his father and mother and shall cleave to his wife and they shall be two in one flesh. This is a great Sacrament, but I speak in Christ and in the Church." (v. 31, 32). How are we to interpret these words? Baptism is the door by which one enters into the Church. Never, therefore, can a baptized man and woman form a marital contract without receiving a Sacrament. Should anybody doubt this, then we refer him to the thirteenth proposition of the famous Syllabus. This proposition, which was condemned by the late Pope Pius IX., reads: "A mere civil contract may, among Christians, constitute a true marriage, and it is false either that the marriage contract between Christians is always a Sacrament or that the contract is null if the Sacrament be excluded."

211. Civil government, misled by the current of modern thought, which denies the divine institution of marriage, has attempted to strip the marital contract of its sacramental character, to snatch it from the Church, and to treat it according to its own good pleasure. In the United States of America the state has been but too successful in this regard. Though Catholics are at liberty to contract marriage before their own priests and according

to the rites of their religion, yet there is no civil law forcing them to do so. Add to this the frivolous way in which in almost every state of the Union the bond of marriage is treated by legislative bodies and judicial courts, the great facility with which a divorce from such bond may be obtained, and you will understand the danger to which Catholics are exposed. Pastors of souls should take pains often to instruct the faithful, lest they follow the lax opinions of the multitude to the great detriment of both individuals and society at large. "Rectores animarum saepe moneant fideles, ne profanorum hominum errore abripiantur, qui pro negotio terreno tantum et saeculari matrimonium habent; iisque in memoriam revocent juxta doctrinam Ecclesiae rem esse sanctissimam, utpote sacramentum et signum, quo Christus suum erga Sponsam Ecclesiam amorem quodammodo adumbrare dignatus est." (Conc. Balt iii., 125). Should a Catholic attempt to get divorced by a civil court, utterly neglecting the authority of the Church, he will do a great wrong. Still more so if, after a civil divorce has been granted, he would have the audacity to contract a new marriage whilst the former conjugal partner is yet alive. In this last case he would be "eo ipso" excommunicated. "Ad haec crimina compescenda, poenam excommunicationis statuimus Ordinario reservatam ipso facto incurrendam ab eis qui postquam divortium civile obtinuerint, matrimonium ausi fuerint attentare." (Conc. Baltim. iii., n. 124.)

212. Christian marriage constituting a Sacrament comes under the sole control of ecclesiastical authority. The Catholic Church, true to her conservative character, has deemed it her duty to issue special laws by which the holiness of the conjugal alliance might be the better preserved and abuses of human passion be prevented. "Natural likings and instincts," say the Fathers of the Third Council of Baltimore in their Pastoral Letter, "have their own value and weight, but they ought not by themselves

to be a decisive motive in so important a step as Christian marriage, nor are they a safe guarantee for the proper fulfilment of the high ends for which marriage was ordained." There are quite a number of matrimonial impediments. Some of them render the marriage contract sinful, others invalidate it altogether. Our space does not allow us to dwell upon them; me must refer our readers to books of canon law and moral theology, which give detailed explanations of them. Every pastor of souls ought to have an accurate knowledge of these impediments and instruct his parishioners both privately and publicly upon them. Dispensation from strictly ecclesiastical impediments may often be obtained, but only when there is a just and canonical cause; and this cause ought to be so much the more weighty the more important the impediment is. Always keep this in mind and do not petition the bishop for a dispensation simply to please the whims of those who ask for it.

213. The first step made towards a future marriage is the engagement or betrothal (in German, "Verlobung"). It constitutes a sort of preliminary trial. A man and woman must examine themselves earnestly and see whether their hearts are so attached to each other that their union during life will be a happy one. The engagement is a contract that binds in conscience and under mortal sin, but it is not an indissoluble contract, like matrimony itself. For grave causes the bond may be dissolved and both parties set free to marry others. But too many young people, we are sorry to say, look upon the sweet season of their betrothal with a wordly eye, with no serious thought of the sacredness of the alliance they are about to enter. They give way to their passions and are not ashamed to commit the worst sins. A poor mode indeed to prepare themselves for the erection of a holy sacrament. "Purity, of life and affection, that has better and more lasting grounds than the impulse of passion, are the only proper

dispositions for entering upon a state of life which death alone can change and which involves so many and important consequences for time and eternity." (Pastoral Letter of the ii. Council of Balt.). There are some golden rules that cannot be impressed too much on the minds of the betrothed. First of all, let the young people have the blessing and consent of their parents. Secret engagements will lead to criminal intimacy, to sin, scandal. Again, the bethrothal should not last too long nor be thought of when there is no prospect of a speedy marriage. This is the case when half-grown boys and girls going to high-school with books under their arms, have their intrigues, write love letters, give one another presents, take lonely evening walks together, or when a young mechanic, a young clerk, a young farmer, begins a love affair, though he knows he will not be able to marry until after several years. The fear of God is not in the hearts of these people and their marriage, if it come to pass, will likely be a failure and bring shame and confusion, misery and calamity on their heads. During the season of engagement the betrothed must pray much. Prayer is necessary, both because otherwise they will not be able to resist the temptations to impurity and because they are to assume obligations of the severest character, which they cannot hope to fulfill except by an extraordinary grace. When the pious Tobias married Sara, he said to her: "Sara, arise and pray, and let us pray to God to-day, to-morrow and the next day, because for these three nights we are joined to God. For we are the children of saints and we must not be joined together like heathens that know not God." So they both rose and prayed earnestly both together, that health might be given them. (Tobias, viii., 46). Last, but not least, the betrothed should receive the sacraments frequently. It is the duty of parents and pastors to give the young couple the proper advice. A priest must not think that this matter is strictly private and that he has no right to

meddle in it. The welfare of the whole congregation depends on the manner in which marriages are formed. However, do not misunderstand us; your pastoral solicitude should be limited to checking and preventing evil. We deem it wrong for a priest to actually go so far as to contrive engagements amongst the people of his congregation. Here we feel inclined to say: Hands off. Only, if it be a serious case, intervene; for instance, if a girl of good standing contemplates a marriage with a profligate, a drunkard, an infidel, etc.

Article II.

INSTRUCTION BEFORE MARRIAGE.

214. Since matrimony amongst Christians is a Sacrament, and the state of marriage a holy state, implying grave and important obligations, it is but proper for people, when they are about to wed, to make themselves acquainted with what they have to do towards receiving the Sacrament worthily, and also with the duties which the new sphere of life then to be chosen will lay upon them. Pastors of souls are exhorted to examine the bridal parties in order to see whether they know everything that behooves them to know, and they should give them all the instruction which they need. "Fidelium matrimoniis praemitti etiam deberet opportunum examen quo contrahentes de religione examinentur et instruantur." (Conc. Baltim. III., n. 125.) In a pastoral of the diocese of Ratisbon (Jan. 17, 1869); we read: "This Fatherly instruction is of the utmost importance, and often it is the turning point for weal and woe of those about to be married, and must therefore be undertaken conscientiously and after constant invocation of the Holy Ghost."

The instruction comprises four points: (*a*), inquiry about matrimonial impediments; (*b*), explanation of the

nuptial rite; (*c*), examination in Christian Doctrine; (d), detailed information on the obligations of the marital state.

215. As far as the impediments are concerned, it will suffice to make an investigation about those which are common or of frequent occurrence (consanguinitas, affinitas, cognatio spiritualis, honestas publica, ligamen, mixta religio, cultus disparitas). Impediments that arise from crime should not be publicly investigated. It is enough to tell the parties in a general way that there are impediments which are more or less infamous, and that they should be sincere on this point in confession. A close inquiry regarding these impediments must be made "in actu confessionis" with each penitent, but in a form that is not offensive. Should you happen to detect an impediment it will be necessary to postpone the banns, or suspend them if the publication has been commenced already, until a dispensation will have been obtained.

216. "Admoneantur conjuges, ut antequam contrahant, sua peccata diligenter confiteantur et ad Ss. Eucharistiam atque ad Matrimonii Sacramentum suscipiendum pie accedant." (Rit. Rom.) Matrimony is a sacrament of the living and must therefore be received in the state of grace; it is a sacrilege for Catholics to get married whilst their conscience is loaded with mortal sin. The bridal couple ought to be exhorted by all means to make a good confession, and, if possible a general confession a few days before their wedding day. Then, if perchance some secret impediment should be discovered, it could be removed in due season. We are quite aware of what some moralists say, namely, that there is no ecclesiastical law by which people can be compelled *sub gravi* to go to confession before marriage. This is true enough, but what about the divine and natural law? The illustrious Dr. Heiss, the late Archbishop of Milwaukee, in his celebrated work, "De Matrimonio," speaks to the point when

he says: "Animadvertendum est sponsos ad confessionem praemittendam (et pariter parochum ad eam ab eis exigendam) plerumque multo gravius teneri ex lege naturali et divina, in qauntum scilicet matrimonium est unum ex Sacramentis vivorum ad quae licite et fructuose recipienda ex jure superiore requiritur status gratiae, qui quamvis per actum contritionis perfectae absolute loquendo procurari possit, hoc tamen modo vix unquam ab iis posse recuperari videtur, qui copiam confessarii habentes necnon admoniti ab Ecclesiae ministro ad confessionem nunc peragendam, temere huic admonitioni resistunt, siquidem contritio perfecta non remittit peccata mortalia seu hominem justificat, nisi cum voto confessionis, hoc autem votum in taliter Ecclesiae monito renitentibus ne implicite quidem potest supponi." We are confident that every priest who has experience in the matter, will indorse the doctrine here expressed and, as a rule, not join in marriage persons who did not first go to confession. A pastor of souls should instruct the bridal couple also on the rites of marriage, explain the different ceremonies, prayers, etc., and try to impress them with a holy awe and respect for the sacred act.

217. It is self-evident that people, when about to marry, must know those articles or dogmas of faith which are to be believed "fide explicita" and "necessitate medii." However, this is not enough; they must be acquainted also with other matters which a Catholic is bound to know "necesitate praecepti". On this point Pope Benedict XIV. says: "Ne parochus ad tertiam deveniat matrimonii denunciationem, nisi certo noverit, sponsos principalia fidei nostrae mysteria didicisse et saltem Orationem Dominicam, Salutationem angelicam, Symbolum Apostolorum et praecepta decalogi memoriae mandasse." One reason why an inquiry must be made as to whether the parties have a fundamental knowledge of religion, is because if they have not yet acquired it, they will never

acquire it later, but remain in ignorance their whole life; another reason is the fact that it will be their duty afterwards to teach their children—something which is impossible unless they themselves be well versed in Christian doctrine. But what practical mode shall a pastor follow to ascertain whether or not the parties presenting themselves for marriage are sufficiently instructed? Here we must say, let prudence be your guide. Consider the age of the people, the locality in which they live, the education which they have received, etc., and you will soon know how to go about it. Thus, for instance, if both parties were brought up by good Catholic parents, if they attended a Catholic parochial school in their early days, or if, at least, they received a comparatively sound and good religious instruction at their First Communion, you may ask only a few practical questions, for example, on Confession, on the Eucharist, on the precepts of the Church, etc. But do not proceed as if you were examining school children, lest you offend them; just speak in a conversational tone, so that your questions drop in almost imperceptibly. Sometimes, though, you meet with people, who are very ignorant about matters of religion, who perhaps never went to confession, who did not yet make their First Communion. These, of course, must be thoroughly instructed, just as done with converts. When they are dull and slow in grasping things, you should be as lenient as possible. Be satisfied with a "minimum"; give them some books if they can read, to supply the want, and exhort them to come regularly to the sermons and other public instructions.

218. The last, but not the least, matter to which the attention of the bridal couple must be called by the pastor are their future duties. Married people have duties towards each other; duties towards their offspring, duties towards the Church and society at large. They owe each other fidelity and love, which love ought not to be only a

sensual affection, but a truly supernatural or Christian love, such as St. Paul describes in his Epistle to the Corinthians (1. 13, 4-8.) They must bear with one another, help each other, console each other in spiritual and temporal distress, give an example of virtue to each other, and pray for each other. Tell them to banish from their hearts and homes any jealousy, which is quite prejudicial to domestic peace. You cannot in this connection well refrain from making some allusion to the "debitum conjugale;" but do it in general terms, without touching upon particular points. Simply refer them to the words of the Apostle: "The wife hath not power over her body, but the husband. And in like manner, the husband has not power over his own body, but the wife." (I. Cor. vii. 3, 4, 5.) Caution them against the widespread vice of onanism, and the monstrous crime of abortion. Warn them not to defile their wedlock by following the fashion of those heathens and infidels who seek only the pleasures of the marital state, but shirk its obligations. Let them understand that if their marriage be fruitful it is a blessing and not a bane, as some modern sociologists assert. In speaking of the obligations towards their offspring, explain what is meant by the Catholic education which they must give their children. Instruct them in a short way on the necessity of Baptism, on private Baptism, and the mode in which it should be administered even before birth (this last point may be better touched upon in confession.) In particular, speak about the manner in which a mother must act towards her little ones; how she ought to make them pray from early infancy; how she ought to teach them the fundamental dogmas of Catholic faith; how and why children must be sent to a Catholic school whenever possible. Finally, as to the duties which they will have towards the Church and society, let the bridal parties know that Christian families are the foundation of the commonwealth, the stock of which a good parish and

congregation is formed. Remind them that if they wish to have the blessing of God, they must keep His commandments and those of His Church. The husband, the head of the family, ought to see especially that the Sunday be kept holy; the wife and mother should watch that fast and abstinence days be well observed.

219. When one of the parties is a non-Catholic, the instruction here mapped out may be changed a little, but it must not be omitted entirely or given to the Catholic party alone. Protestants often have lax views regarding matrimony, and need much informaiton on the duties incumbent on married people. In particular, tell them that our holy religion allows no divorce from the bond of marriage; that the union which they enter upon is a union for life. Sometimes you have to curtail the instruction because all must be done in a hurry and on short notice. Then do the best you can under the circumstances. As a rule, people wishing to marry should notify their pastor about a month ahead of the date set apart for the wedding; and the pastor at once should appoint the time when he will be ready to give them the necessary instruction. It ought to be as soon as possible, because only thus an opportunity is afforded to prepare them well for the coming event. Our advice to all young priests is to write down every point on which they intend to speak. We append a list of a few books which may be found serviceable:

"Instructio Sponsorum Lingua Anglica Conscripta," B. Herder, St. Louis.

"The Christian Mother," Benziger Bros., New York.

"A Sure Way to a Happy Marriage," Benziger Bros., New York.

"The Christian Father," Benziger Bros., New York.

Gassner, "Unterricht ueber die Ehe fuer Brautleute," Regensburg.

Faerber, "Brautunterricht".

Article III.

PROCLAMATION OF BANNS. THE NUPTIAL RITE.

220. A Catholic marriage is accustomed to be preceded by the proclamation of banns—that is to say, on three successive Sundays, (if a Holy-day of obligation should occur in the meantime it may be done also on that day) the future marriage must be announced in the parish church to which the parties belong as regular members. The announcement is to be made during High Mass, or at least during the Mass at which the greater part of the people are supposed to be present. This law is very strict. A pastor omitting such publication entirely, or people getting married without it, would be guilty of a mortal sin. If both parties do not live in the same parish, the banns must be published in each of the two parishes. Likewise, if they are new-comers, the proclamation must be made in the parish in which they live now and in the one from which they came, at least as long as they have not been away from it longer than six months. The bishop has the right to dispense with the banns for just reasons, but in order to omit them entirely the cause ought to be "valde gravis". The Ritual contains a special form for the publication, which, as far as possible, ought to be followed in the vernacular tongue. O'Kane—"Notes on the Rubrics"—gives the following translation: "Be it known to all here present that N— and N— (here you mention not only the Christian and surname, but also the names of the parents, and, in case of a widow, the name of the deceased husband), intend, with God's blessing, to be united in the holy state of matrimony. Wherefore, if anyone of you know that there is between them an impediment to prevent their marriage, we hereby admonish each and all of you that you are bound to make it known to us

as soon as possible. This is the first (second or third) publication." If a dispensation from one or two publications was granted this circumstance ought to be added; also, if an impediment existing between the parties was dispensed with.

221. We have said before that the marital contract as such always has the nature of a sacrament when both parties are baptized. The ministers of the Sacrament are the candidates themselves, the groom giving the Sacrament to the bride, the bride to the groom. In order to avoid a profanation and a sacrilegious reception the Church has established certain rules and rites in connection with the celebration of marriages. Good Catholics wishing to have the blessing of God on their conjugal alliance ought to be careful to comply well with all the ecclesiastical regulations. Thus there is a strict law requiring that a marriage be contracted before the "parochus proprius" and in presence of two witnesses. This "parochus proprius" is the pastor of that parish in which the parties have their home (domicilium or quasi domicilium). If they do not belong to the same parish, they have their choice, though it is customary in this case to be joined in marriage by the rector of the parish in which the bride resides.* Cladestine marriages, *i. e.,* marriages contracted either entirely secretly, or at least not before one's own pastor, are strictly prohibited, and in those localities where the Tridentine decree "Tametsi" is in force these marriages are null and void. In the United States this decree has been published in but a few dioceses and parishes (cf. Conc. Baltim. III., Resp. VI.) With the

*Whenever parties for just reasons desire to get married outside of their parish or even of their diocese, they must procure a written permission from their own pastor and also a sealed statement, that there is no legal impediment, that the banns have been published and that all other regulations have been complied with. Without such a certificate no priest is allowed to marry a couple coming from another place and asking his service.

exception of these places, clandestine marriages are not invalid among us. Catholics, however, commit a mortal sin and are guilty of a grievous sacrilege by marrying before a civil magistrate, commonly called "Squire". Still worse would be their crime if they were to go to a Protestant minister. In this last case they would be excommunicated *ipso facto.* (cf. Conc. Baltim. III., n. 127.) There are also certain seasons—*tempora clausa*— during which marriages should not be performed, namely from Ash Wednesday to Low Sunday, and from the first Sunday of Advent to the feast of the Epiphany. Though this refers only to solemn marriages and marriage festivities, yet the common opinion and feeling of Catholics in several countries, also in the United States, appears to be that no marriage should take place at such seasons at all. It is but proper for a priest to take regard of this popular feeling, lest he give scandal.

222. The nuptial rite ought to be performed in the church, not in a private house, except by special permission of the Ordinary. The proper time is in the morning. Evening marriages, fashionable as they may seem to certain people, are undoubtedly not in accordance with ecclesiastical law and should be discountenanced. A zealous priest will easily succeed in persuading people to come in the morning and to have their wedlock sanctified by the Sacrifice of the Mass celebrated in connection with it. "Frequenter et gravibus verbis inculcent (Rectores animarum) pium illum et laudabilem Ecclesiae ritum, quo fideles non noctu sed Missae tempore cum benedictione nuptiali contrahunt. Qua ratione fidem suam Catholicam tacite profitentur et coram omnibus ostendunt quam alte ut ducet, ac splendile de matrimonii sanctitate sentiant. Et hoc quidem non solum laude dignum sed fere necessarium videtur nostris hisce temporibus, quando nihil intentatum relinquunt religionis hostes, ut matrimonio omnis sanctitatis omnis sacramenti species, si fieri potest, adima-

tur et quasi merus civilis contractus aestimetur." (Conc. Baltim. III., n. 125.)

223. The practical mode to proceed in the performance of the nuptial rite may be summed up thus: Let us suppose that the banns have been duly published and all other previous requisities* have been complied with, then the bridal parties will present themselves in the church on the day set apart, accompanied by their friends and relatives. A special place—a bench or kneeling desk—should be prepared for them in front of the altar. Here they will remain kneeling in silent devotion, until the priest enters from the sacristy. The chosen witnesses ought to be close behind. The priest, if he is to celebrate Mass immediately afterwards, must put on all the vestments except the maniple, which he will take later. If Mass does not follow, he should be dressed only in a surplice and a white stole. Having ascended the altar, he turns around towards the bridal parties, who will leave their place, followed by the witnesses, and approach the altar steps. Before beginning the ceremony, you may read a short instruction on the dignity of the Sacrament of Matrimony. (cf. Excerpta Rit. Rom Append.) Then ask the bridegroom and bride successively: N—, wilt thou take N— here present for thy lawful wife (husband) according to the rite of our holy Mother of the Church? To this question both should answer with an audible voice: "I will." Hereupon make them join their right hands and let them recite the words of the Ritual: "I, N— N—, take thee, N— N—, for my lawful wife (husband), to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, till death do us part". This being done,

*If there should exist any state law prescribing certain formalities prior to marriage it ought to be observed. Though it appears to be only a penal law yet people and priest may get into trouble by failing to observe it. Thus, in several states of the Union the statute ordains that no marriage shall be solemnized except a license has first been granted by the civil court.

you are directed to bless them by saying: "Ego conjungo vos in matrimonium. In nomine Patris et Filii et Spiritus Sancti, Amen", and to sprinkle them with Holy Water. Then follows the blessing of the ring, which the husband will put on the left hand of the wife. The ceremony is concluded by several verses and responses and the prayer: "Respice, quaesumus Domine," etc., If Mass is not celebrated you will read the other instruction after the marriage ceremony. (cf. Excerpta Rit. Rom. Append.) Otherwise Mass will follow as usual and the instruction will be read before the last benediction. In this latter case the parties will return to their seats, whilst the witnesses withdraw to the body of the Church. The Mass should be the "Missa pro sponso et sponsa whenever the rubrics allow.* The "Pater Noster" being finished, the celebrant removes a little to the Epistle side, turns around to the wedded pair, kneeling on the steps of the altar, and reads the solemn nuptial benediction as found in the Missal. This benediction cannot be imparted if the woman is a widow and obtained it at a former wedding. Whenever the parties receive Holy Communion, which, as a rule, they should, they will come up to the altar a third time and the fourth and last time in order to get the blessing. Before it, the celebrant will say the prayer of the Missal, "Deus Abraham", etc. then make a few apt remarks or read the instruction as found in the "Excerpta", sprinkle the parties with Holy Water—in forma crucis—and give benediction in the usual manner. After it the couple will return to their place and remain there for a while, until Mass is ended and they have made their thanksgiving. This is the

*The Mass "pro sponso et sponsa" is a votive Mass without Gloria and Credo. It can be said on all days except on Sundays, on Holy-days of obligation, all feasts of I. and II. cl., during the octave of Epiphany and Pentecost, on the vigil of Pentecost, the octave day of Corpus Christi, and every day which excludes a feast of II. cl. On these days you will take the "Missa diei cum commemoratione missae pro sponso et sponsa."

nuptial rite as established by the Church. No doubt, if everything is performed in the proper way, if all who are present show by their whole attitude that they appreciate the spiritual graces thus conferred, the ceremony will be most touching and leave a lasting impression. The wedding day being a day of joy may be celebrated also by secular festivities. Care, however, should be taken to avoid all excesses. People sometimes invite their pastor to give them the honor of partaking in their feast. Should a priest accept the invitation? Here we say, follow your own judgment, and do what seems to be prudent under the circumstances. No general rule can be assigned, though it is wise for priests to keep away from banquets and worldly gatherings if they can help it.

Article IV.

MIXED MARRIAGES.

224. A mixed marriage, in the strict and canonical sense, means a marriage between a Catholic and a baptized heretic. The vulgar tongue, however, has enlarged the term so as to denote any marriages between a Catholic and a non-Catholic, the latter to include not only heretics, but also infidels, Jews, and pagans; in fact, all persons who have not been baptized. What is to be thought of these marriages? They are forbidden by divine and ecclesiastical law. A Catholic contracting such a marriage without a legitimate dispensation commits a mortal sin, and if the non-Catholic has not been baptized, the marriage is null and void on account of the *impedimentum cultus disparitatis.* (cf. Conc. Baltim. III. 130.) We must look upon mixed marriages as a great misfortune for the Church in America, and if some congregations, in spite of every exertion on the part of the priest, make no progress, show no zeal for the faith, manifest no spirit of sacrifice, simply

drag along without activity and life, the cause of all this must be traced back largely to the many mixed marriages which exist in such congregations. There can be no real happiness and contentment in these conjugal alliances, because unity in the most important questions of life is wanting. Sad experience has proved in hundreds of cases, that a Catholic marrying a Protestant gradually loses his faith, or at least ceases to practice it. And what is wont to become of the children? With a few exceptions they are lost to the Church. How can they love religion and cherish an affection for the Catholic faith if they see their own parents divided upon this weighty subject, the father worshipping God in one way, the mother in another? Surely the Roman Pontiffs are right when they raise their voice against mixed marriages, condemning them in plain, unmistakable terms, and warning Catholics not to join in wedlock with those who are not of their own spiritual household. Pope Clement XI. says: "The Church in truth abhors these marriages which exhibit deformity in them but little spirituality." The learned Benedict XIV., in an instruction sent to the Catholics of the Netherlands, calls mixed marriages 'detestable nuptials which holy Mother Church has unceasingly condemned and interdicted'.

225. Since mixed marriages are fraught with immense evil, a priest having charge of souls must make every effort to prevent them. It is useless to wait until the Catholic party comes and declares that he or she is determined to marry a non-Catholic, and then to give a warning not to contract such a marriage. In almost every case like this it will be too late and you will simply talk to deaf ears. The evil must be checked long before and be nipped in the bud. As soon as you notice any intimacy springing up between a Catholic young man or girl of your congregation and a non-Catholic, sound the warning. Go to see them and have a private talk on the matter. Urge

the parents, in particular the mothers, to use their good influence in deterring their child from the fatal step. In confession arouse the conscience of the unfortunate young person who has been ensnared by a passionate attachment for a non-Catholic. If you know with moral certainty that in consideration of the particular disposition of the penitent and or on account of other circumstances the future mixed marriage will have the worst effects, you must withhold absolution unless the penitent promise to give up the company of the non-Catholic. That company then is "occasio proxima voluntaria" of mortal sin. Do not listen to such foolish talk as: "But Father, it will break my heart", or "you have no idea how good and well disposed that Protestant is", or "we think so much of each other". Tell the young Catholic man or lady that this is but an illusion, that others have spoken and thought in the same way and have found out, when it was too late, how much they have been deceived. Moreover, a zealous pastor ought to warn his whole congregation, in particular the younger portion, against mixed marriages, by instructing them minutely in due time and season on all points concerning these unholy alliances.* Therefore, every year at least once, if necessary several times, preach a sermon on this subject. "Omnis opera in eo potius ponenda est, ut fideles a mixtis istis conjugiis omnino deterreantur. Hortamur igitur animarum pastores ut semel saltem in anno, tempore praesertim Adventus vel Quadragesimae, gravi sermone greges sibi commissos mala, quae ex illis pullulant edoceant simulque fidei pericula indicent quae tum sponso catholico tum proli suscipiendae imminent, gravissima ostendentes rationum momenta quibus permota Christi Ecclesia id genus nuptias acriter semper vetuerit, ac etiamnum vetet." (Conc. Baltim. II. n. 336.) In the conferences which you happen to give to the members of societies of young

*We refer our readers to Father Lambing's "Sermons on Mixed Marriages." In short but forcible language they treat the subject admirably.

people take occasion also to touch upon this matter. Last, but not least, instruct your first communicants well about the laws of the Church regarding mixed marriages and imprint upon the young souls a deep horror of them.* By so doing you will not stop the evil altogether, but you will hinder it considerably from spreading further.

226. But how must a priest act if he has not succeeded in his efforts to prevent a mixed marriage in a particular case? That the marriage may be legal, you must procure a dispensation from the impediment either "mixtae religionis" or "disparitatis cultus", just as the case may require. This dispensation, however, cannot be granted except under three conditions: First, the non-Catholic party must guarantee to the Catholic full liberty of conscience and a free exercise of his religious duties; secondly, both must agree to bring up their children in the Catholic faith, and according to Catholic rules of education; thirdly, the Catholic party must promise to do his very best to win the non-Catholic over to the Catholic religion. The first and second pledge should, if possible, be given in writing, according to a standard formula, signed by the parties and two witnesses. One copy may be left with them as a constant monitor, the other ought to be kept with the records of marriages in the archives of the parish. The pledge must be made sincerely and without restriction. A pastor is bound to inquire about circumstances, and if, in his judgment, the word of the parties cannot be considered as good, if he is morally certain that, in spite of the promise made, the danger for the Catholic and especially for the future offspring, will be a "'periculum proximum", he must not ask the Bishop for a dispensation; if he doubts, he may send in a full report and abide by the Ordinary's

*We are sorry to say that the Sacrament of matrimony is not wont to be explained much if at all in catechetical instructions. We admit that it is a delicate matter; but you cannot allow children who are about to leave school to remain in utter ignorance of it.

decision. Besides the conditions, a canonical cause is required such as are specified in canon law. Should there be another impediment, for instance, consanguinity, affinity, etc., it must be mentioned in the same letter in which a dispensation is asked for from the impediment of mixed religion, in order that a dispensation from the former may be obtained at the same time.

227. The rite of a mixed marriage differs substantially from that of a Catholic marriage. The Church, considering mixed marriages as "detestable alliances" that may simply be tolerated as a lesser evil, forbids the priest to perform any act which would seem to sanction them.* Therefore, the banns are not published. The ceremony does not take place in the church, nor in the sacristy, but it may be held in the priests' house or at the private dwelling of the parties. The pastor is directed to assist only as a witness "ex officio" with the two other witnesses. He is not allowed to wear a sacred vestment, such as surplice, stole, etc., nor to say any prayer nor to perform any liturgical act; he simply reads the short instruction (cf. Excerpta Rit. Rom.), then asks the parties to express their marital consent, in the same way as is done at a Catholic marriage, whereupon he says: "By the authority committed to me, I pronounce you united in the bonds of matrimony". The ring is then given to the bride, but it is not blessed. At the end he may read another brief instruction (cf. Excerpta.) "How different, alas", writes Father Lambing (Sermons on Mixed Marriages), "is the marriage of a Catholic with one who is not of the fold of Christ! No light burns as an emblem of their faith and love; their faith, alas, burns too faintly, and their love is sensual; the priest goes to the room where the marriage is

*That does not exonorate the Catholic, however, from the duty of preparing himself for the nuptial celebration in a proper manner. In particular he is bound to go to confession beforehand and, if possible, to receive Holy Communion.

to take place as he would go to transact any secular business. He stands before the unhappy couple merely as a witness, for he says no prayer, makes no sign of the Cross, sprinkles not a drop of Holy Water, does nothing that would savor in the least of religion. What could make a sadder impression on the mind of a child of God? A Christian burial service is more consoling, for there the Church bids adieu to the body of one of her children and that only for a time; here, she too often bids farewell to the soul for all eternity. And happy would it be for many a Catholic if it had been his funeral instead of his wedding day; for then he would have to answer for but one soul; now many souls may rise up in judgment against him." These words of the reverend author are hard but true.

228. A zealous pastor ought not to lose sight of the wayward sheep of his flock, who has been so unfortunate as to marry a non-Catholic. "Post celebratas autem mixtas nuptias, parochi gravi conscientiae onere se gravari sciant invigilandi ut promissae a conjugibus conditiones observentur et effectum sortiantur." (Conc. Baltim. III. n. 133.) Make it a point to keep up friendly relations not only with the Catholic, but also with the Protestant. Especially have an eye upon the offspring, and see to it that the children be baptized in the Catholic Church and be sent to a Catholic school later on. By far the saddest case is that of a Catholic who, without dispensation, marries a Protestant before a civil magistrate, or, what is still worse, before a Protestant minister. Whenever such persons of their own accord seek a reconciliation with the Church, you must not refuse your help. If they are ready to comply with the conditions required, you may ask for a dispensation. If the contract has been null on account of an invalidating impediment, in particular that of "Cultus disparitas", they must renew their consent; if the marriage is valid, tell them that there is no need of remarrying. The Catholic, however, first must repair the scandal he

may have given before he can be admitted again to the Sacraments. Often, you need a special faculty to absolve the penitent, because it is a reserved case. If the Catholic person does not come to see you, you must weigh all circumstances and then follow that mode of action which prudence will tell you. Sometimes it may be best to wait and not to urge a rectification of the marriage, at least if the latter be invalid. Sooner or later the couple may get divorced and this will give you an opportunity to bring the Catholic back to a sense of duty.

APPENDIX.

The Sacramentals.

A—GENERAL PRINCIPLES.

229. Apart from the Sacraments there exist in the Catholic Church other sacred rites and liturgical acts by which grace is conferred. They are styled Sacramentals because they resemble the Sacraments externally, being like them, visible signs, producing a holy and supernatural effect. Substantially they differ from the Sacraments in more than one point. Thus, whilst the Sacraments have been established by Christ Himself, the Sacramentals have been instituted by ecclesiastical authority. Again, the Sacraments confer grace "ex opere operato," the Sacramentals are rendered effective "ex opere operantis." Last, but not least, the Sacraments can be applied only to human beings; the Sacramentals are applicable to man and nature, both animate and inanimate. Indeed, the main object which the Church aims at in the Sacramentals is a purification and sanctification of nature. Originally the visible world in which we move was created for man that he might rule over it and make it subservient to his designs. As we read in Holy Scripture, God said: "Let us make man to our image and likeness, and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth." (Gen. I. 26.) However, man sinned, and in his sin the whole universe became involved. The elements which before had submitted to human authority then arrayed themselves as

hostile forces against their former master; and, what was still worse, they were turned into instruments of the powers of hell to be used by the latter in the wily intrigues which they brought to bear on mankind. "Cursed," said the Lord to Adam after his fall, "is the earth in thy work; with labor and toil shalt thou eat thereof all the days of thy life." The redemption of man, achieved by Christ, the Son of God, necessarily implied a restoration also of the universe by bringing it back to its original state of obedience and liberty. To this the Apostle St. Paul refers when he declares: "The expectation of the creature waiteth for the revelation of the sons of God for the creature was made subject to vanity, not willingly but by reason of him that make it subject in hope; because the creature also itself shall be made free from the servitude of corruption into the liberty of the glory of the children of God." (Rom. viii., 19-21.) The individual man, that he may gain original justice and save his soul from eternal perdition, must make use of the Sacraments as so many vehicles, by which he shall obtain a share in the merits of his Redeemer; the material things in this visible world of ours are set free from the curse which has befallen them and are made subservient again to man by means of the Sacramentals. The Church, through her ministers, bishops and priests, applies to creation the merits of Christ crucified and thus makes it participate in the supernatural order, to which man has been raised. Looked upon in this light, the Sacramentals are far from being superstitious works, as the enemies of our faith pretend; on the contrary, they are a great and wonderful order of sacred rites, to which pious Catholics often should have recourse.

230. The blessing imparted to persons and things through the various Sacramentals is either a simple benediction imploring God's grace and help, or it implies a consecration, setting the person or thing apart for the

exclusive service of God. The first kind of Sacramentals are called "Sacramentalia invocativa," the latter "Sacramentalia constitutiva." Gardellini says: "Invocativae benedictiones illae sunt quibus Dei benignitas invocatur, ut vel personis vel rebus pro benedictionis diversitate et vario rerum benedicendarum usu aliquid boni tribuat easque a malo vindicet, non tamen immutato eorum statu (for instance, the blessing of a house, the blessing of bread, fruit, etc.) Constitutivae benedictiones illae vocantur, per quas personae vel res benedictae ad divinum cultum destinantur, et in statu permanenti rei sacrae constituuntur, ita ut receptum per benedictionem hunc statum amplius non immutent neque ad profanum statum aut usum redire possint aut profanae ullo modo considerari vel effici valeant (for instance, the blessing of a church, the blessing of sacerdotal vestments, etc.)

231. The power of applying Sacramentals is vested in the sacred ministry. In the rite of ordination for the priesthood the bishop, whilst anointing the hands of the candidate, says: "Consecrare et sanctificare digneris Domine manus istas per istam unctionem et nostram benedictionem. Amen. Ut quaecumque benedixerint benedicantur, et quaecumque consecraverint consecrentur et sanctificentur in nomine Domini nostri Jesu Christi." Though the "ordo sacerdotalis" furnishes the root from which the power of blessing proceeds, yet the Church has deemed it wise to limit the faculties of priests by reserving certain benedictions to bishops, others to parish priests, others again to religious orders. Hence, the Ritual appends the warning: "Noverit sacerdos quarum rerum benedictiones ad ipsum et quae ad episcopum suo jure pertineant, ne majoris dignitatis munera temere aut imperite unquam usurpet propria auctoritate." The bishop may delegate a priest to bless and consecrate in cases otherwise reserved, but this faculty of delegating is restricted again either by general law or by special instruc-

tion. In America priests, as a rule, are empowered to bless the sacred vestments used for divine service. This does not include the consecration of chalices or those blessings for which the holy oils are prescribed. The nuptial benediction and the blessing of baptismal water are functions reserved to parish priests. The various religious orders also enjoy certain privileges, for instance, the erection of the Stations of the Cross, the imposition of Scapulars, etc., which therefore must not be trespassed upon by the secular clergy or the members of a different order.

232. The Sacramentals come under the head of public worship; they are applied in the name of the Church, and in consequence of the power which the Divine Founder has left to her. Hence, no priest should think that he may do about them as he please. You are bound to follow the special formula set apart for the divers benedictions just as the Ritual or Pontifical ordains. Do not omit words or change and mutilate them, because you might run the risk of forfeiting the effect and thus commit a fraud on the people. If no special formula has been assigned for the object which you intend to bless, you may take the "Benedictio ad omnia," or, if it be a place, the "Benedictio loci." Some blessings cannot be performed except in the church and at the altar;* in this case you ought to be vested in surplice and stole either of the color of the day or of the color specially prescribed. For solemn blessings—for instance of candles on the second day of February—you should put on the cope. The prayers are always said with joined hands, also the "Dominus vobiscum" and the "Oremus." Pronounce the words slowly and distinctly and make the sign of the

*The priest, during this function, stands at the Epistle side. The things to be blessed should be placed on a table close by, not on the mensa Altaris, except vestments and utensils destined for divine service.

Cross, whenever the rubrics call for it, properly. In the end, as a rule, the things blessed are sprinkled with Holy Water three times or "in forma crucis." In some cases it is necessary also to incense them. The holy oils are used at consecrations, namely, of chalices, altar stones, etc.

233. The Sacramentals, as we have said before, produce their effect "ex opere operantis." This means the Church "per modum impetrationis" asks God to bestow upon the faithful either directly whenever a blessing is imparted to a person, or indirectly by the use of blessed things that particular grace which the respective Sacramental calls for. Moreover, a Catholic wishing to receive such grace is requested to dispose himself for it. Above all, he must have faith in the sacred rite performed; yet so as to leave it to God's Wisdom and Providence either to grant the favor sought for or to withhold it. It would be superstition to believe that the Sacramentals work like physical causes, so as never to fail, or with the same supernatural certainty as the Sacraments. It may be well to remind the people of this in order to prevent false opinions. "Curent imprimis concionatores et animarum rectores, ut harum rerum naturam, significationem rectumque usum fidelibus exponant ac saepius inculcent. Rudiorem plebeculam etiam atque etiam moneant, ne rebus ipsis nimiam efficaciam tribuat neque eas caeca quadam et immodica fiducia servet et superstitiosa veneratione prosequatur, quasi ipsae per sese, sine pia mentis dispositione plurimum possent. Illos vero accerrime reprehendant, qui hujusmodi res sacras, ut ethnicis moris erat, amuletorum quasi loco habent, quae ipsos etiam foedissimo vitiorum coeno involutos ab ira Dei et ultione praestent immunes." (Conc. Baltim. II. n. 350.)

B—SPECIAL REMARKS.

234. Among the minor Orders received by clerics prior to the priesthood, there is one called the Order of Exorcists. What power do Exorcists receive? The Pontifical specifies this power in the prayer which the bishop is directed to recite on the occasion. It reads thus: "Deum Patrem Omnipotentem, fratres carissimi, supplices deprecemur, ut hos famulos suos benedicere dignetur in officium Exorcistarum; ut sint spirituales imperatores ad abjiciendos daemones de corporibus obsessis cum omni nequitia eorum multiformi." Exorcism is employed in the rite of Baptism, but especially in case of "possession." Christ Himself expelled demons from the bodies of men and authorized his Apostles to do the same. The possibility of the devil taking possession of a man's body cannot be denied, though among persons who have been baptized occurrences of this kind are very rare. If ever they should happen a priest may make use of the power confided to him. The Ritual contains not only a special formula for this purpose but also a variety of rules which must be well kept in mind. Let no one be hasty in this matter nor begin the ceremony before he has obtained permission from the Ordinary.

235. Of all the Sacramentals, none is better known or more appreciated by pious people than Holy Water. Water has a conspicuous place in the order of nature as well as in the order of grace. It is a sort of life-giving element in both. "The Spirit of God moved over the waters," we read in the book of Genesis, to make the earth, which was then in a chaotic state, bring forth that variety of living organisms, in which it now abounds. Under the Old Law lustrations by water were prescribed in connection with divers sacrifices. In the New Testament, Christ Himself deigned to establish water as the matter for the Sacrament of Baptism, that Sacrament of regeneration by

which spiritual life is infused into the soul. Shall we wonder that the Church lays special stress upon the use of Holy Water, so much, indeed, as to prescribe it for almost all blessings? "Cum sacerdos aliquid benedicturus est, habeat ministrum cum vase aquae benedictae et aspergillo." (Rit. Rom.) The Fathers of the Council of Baltimore, adopting the words of an ancient author, say: "Aquam sale conspersam populis benedicimus, ut ea cuncti aspersi sanctificentur et purificentur. Quod et omnibus sacerdotibus faciendum esse mandamus. Nam si cinis vitulae sanguine aspersus populum sanctificabat atque mundabat, multo magis aqua sale aspersa divinisque precibus sacrata populum sanctificat atque mundat. Et si sale asperso per Helisaeum prophetam sterilitas aquae sanata est, quanto magis divinis precibus sacratus sal sterilitatem rerum aufert humanarum et coinquinatos sanctificat atque mundat et purgat et cetera bona multiplicat et insidias diaboli avertit et a phantasmatum versutiis homines defendit." (Conc. Baltim. II. n. 344.) It is customary, though not of strict obligation,* to bless the water every Sunday and to sprinkle the people with it before High Mass during the so-called "Asperges." The rector of the church should see to it that there be at least one, if necessary, several Holy Water Fonts at the entrance of the House of God, near the door. Keep the fonts clean and neat. A little vessel with blessed water should be in every

*Schuech (Pastoral Theologie, 339), says that upon the question put by the Rev. Thomas Fagan, of Milwaukee, "cum multis in locis illius regionis mos invaluerit omittendi aspersionem aquae benedictae in Dominicis etiam ante Missam principalem vel parochialem non cantatam, quaeritur utrum haec consuetudo servari possit?" The Congr. of Rites answered (9, Dec., 1878,): "Benedictio de qua agitur praescripta tantum est ante Missam conventualem, quando haec celebratur cum cantu et ministris." Hence, a universal law prescribing the "Asperges" before High Mass in parochial churches on Sundays does not exist. Still, we believe the ceremony should not be omitted, because the people are so much used to it that the priest will certainly give scandal by the omission.

private dwelling. Teach the people how to use Holy Water and guard them against superstitious practices. "Postea possunt christifideles de ista aqua benedicta in vasculis suis accipere et secum deferre ad aspergendos aegros, domos, agros, vineas et alia, et ad eam habendam in cubiculis suis, ut ea quotidie et saepius aspergi possint." (Rit. Rom.)

236. Candles are blessed in a solemn manner on the feast of the Purification of the Blessed Virgin (second of February). These candles must be wax candles. In many places people cannot buy them. If so, the pastor should procure a sufficient quantity from abroad. Do not get them from a Protestant or Jewish dealer, but from a good Catholic firm that will warrant them to be genuine wax candles. The faithful should be induced to get on this day two blessed candles for each family, and also to donate some to the church. The blessed candle is a type of the God-man Christ. The wax prepared by the bees fitly represents the pure human flesh taken from the spotless Virgin Mary; the wick symbolizes the soul of the Blessed Redeemer; the bright light typifies the divine nature. In divers churches and countries, also in the United States, it is customary to impart the blessing of St. Blase on the day following the feast of the Purification. It is done by means of two candles held in the form of a cross before a person's face so as to touch the chin (tacto physico). At the same time the short prayer of the Ritual must be pronounced, by which God is asked to preserve the person blessed from all evil, especially from throat trouble.

237. Ash Wednesday receives its name from the ashes which are solemnly blessed on that day. The ashes, if possible, should be prepared by the burning of palm branches, blessed on the Palm Sunday of the previous year. Lent, the season of mortification and penance, begins on Ash Wednesday. Ashes were a sign of penance

in the Old Law. Christian penitents in the early ages adopted the same symbol. Thus, gradually throughout the whole Church, it became customary to begin the season of Lent by the ceremony of the ashes. They are blessed at the altar before Mass. After the blessing, the celebrant, if there be only one priest, puts the ashes first on his own head; then he proceeds to perform the ceremony on the servers on the steps of the altar, and finally on the people at the railing. "Si non adsit alius sacerdos, tunc cineribus in medio altaris positis, ipsemet celebrans genuflexus super suppedaneum facie ad altare conversa, sibi ipsi cineres imponit, nihil dicens, quasi a Christo illos recipiat. Et similiter eos distribuit stans aperto capite eos accipiendo inter pollicem et indicem dextrae manus, eosque spargendo in modum crucis juxta verticem capitis super capillos, qui apparent juxta frontis extremitatem." (De Herdt, Liturgiae Praxis.)

238. The palms are blessed on Palm Sunday. This is done in remembrance of the solemn entrance of Jesus into the City of Jerusalem, on which occasion the children of the Hebrews met their King and Saviour with palm branches in their hands. But there is also a mystical meaning in the ceremony, as is evident from the words used in the various prayers during the blessing. *Palmarum rami de mortis principe triumphos expectant—Surculi olivarum spiritualem unctionem advenisse quodammodo clamant.* We are exhorted to live so that with the palm of victory in our hands we may share in the triumphant entry of Christ into heaven on the last day. The branches blessed should be green and fresh. Of late quite a number of Catholic firms in the United States have made it their business to supply priests and congregations with real palms that have been gathered in southern zones. These palms ought to be preferred to the branches of evergreens, cedar etc., because they keep longer and make a finer appearance. Besides they do not cost much, where-

fore we advise you to procure them and send in your order in time. The people must be taught to preserve in good form the palms which they take along to their homes. Tell them to put them in a conspicuous place and not allow them to get dirty. After the year has elapsed they should be burnt and not be thrown away like common rubbish.

239. The various articles destined for divine worship may always be blessed; for many this blessing is prescribed under penalty of sin. Thus a new church edifice cannot be used for permanent worship before it has been solemnly dedicated either by consecration or benediction. Even the corner-stone, after the foundation is finished, needs a blessing. A new parochial school house, a priests' house, a convent of sisters, a hospital, and all such like buildings, should not be left without a blessing. Try to make these blessings a solemn festivity; invite the people and explain to them well the meaning of the sacred ceremony. In this connection we deem it right to add a few remarks about bells. Every church intended for the public should have at least one bell. Rectors and trustees ought to see that this bell be made of the right material or bell metal, namely, bronze. Steel and iron bells may be good for school houses, but they should not be bought for churches. Church bells are not only instruments to call the people to service; there is a deep mystery in them. By the variety of tone with which they sound they help to produce in those who hear them such a temper of mind as the respective occasions call for. They rejoice with the joyful; they mourn with the mournful. The Pontifical says that the bell should not be raised to its place in the belfry before it is consecrated. The consecration must be accomplished by the bishop; only in consequence of a special faculty, previously obtained from the Holy See, the bishop may delegate a priest to perform the act. The ceremony of blessing a bell is very impressive. It

resembles somewhat the baptismal rite, hence the German expression, "Glockentaufe." First, seven psalms are sung or recited in the order the Pontifical has arranged them; then the bell is washed inside and outside with water that has been blessed for the purpose. After that the bishop anoints it, first with the oil of the sick (oleum infirmorum), next with holy chrism. This being done, a vessel with incense and other odoriferous spices is put under the bell so as to fill it with a holy perfume. In the end the assistant deacon reads a passage from the tenth chapter of the Gospel of St. Luke, in which reference is made to the "Unum necessarium," spoken of by our Lord in His conversation with Martha and Mary. A consecrated bell, after it has been set apart for divine worship, must not be abused. Do not have your church bell rung in connection with political affairs or for any other profane purpose. See to it that those who ring it do so carefully. Let it sound well always before divine service, three times a day for the Angelus, on the eves of Sundays, and Holydays, and at funerals. During the three last days of Holy Week, from the "Gloria" of Holy Thursday until the "Gloria" of the vigil of Easter, the church bell must be silent.

240. The Ritual contains many blessings for things of ordinary use. The food which people eat, the houses in which they live, the animals which they possess, the land which they cultivate, may be blessed. Even for the various modern inventions, such as railroads, telegraphs, electric light, the Church has set apart a special formula of benediction. The clergy ought to encourage the faithful to avail themselves well of the means of grace offered them; much spiritual and bodily evil may thus be averted or stopped. Avoid all sort of avarice and undue extortion; offer your service gratis, for such is the command of Christ: "Freely have you received, freely give." (Math. 8.)

241. Here seems to be the place to say a few words about the Way of the Cross. This holy exercise was instituted in commemoration of the painful journey which our Saviour made through the streets of Jerusalem, when, after He had been condemned by Pilate, His enemies led Him to the place of execution on Mount Calvary. Tradition says that the Blessed Virgin Mary, when her divine Son's mission on earth was accomplished, quite frequently visited the various places marked by His and her sufferings in order to meditate devoutly on the love of God for man. Her example was followed by the pious pilgrims who during the subsequent ages came to Jerusalem to venerate the sacred shrines. From Jerusalem this devout exercise was introduced into Europe by some persons who had traveled to the Holy Land and who upon their return wished to make others participate in the joys and consolations which they themselves had felt at the hallowed spots. These devotions, however, were but few and sparse in the beginning. The Friar Minors of the Order of St. Francis were the first who gave them some formal shape. This they did by erecting in their own churches fourteen separate stations in visiting which, the faithful might have a chance like the pilgrims who went to the Holy Land itself to make in spirit the journey which our Saviour and His sorrowful Mother had made before. The devotion met the approbation of the Roman Pontiffs who did not hesitate to recommend it to all Christians, at the same time enriching it with many indulgences. According to a Rescript of Pope Benedict XIII, it is forbidden to give a detailed description of these indulgences. It is only permitted to state in general that whoever performs devoutly the Way of the Cross will be entitled to the same indulgences that are gained by those who personally visit the holy places in Jerusalem. The reception of the Sacraments is not required, not even for the plenary indulgences. It will be enough to be in state of grace and to

observe the general rules otherwise set apart for the devotion. The plenary indulgences can be gained only once a day, it seems, but all indulgences can be applied to the souls in purgatory. Whenever the Stations have been erected in a church or some other public place, each and any one will be entitled to the indulgences, but at the Way of the Cross, which is put up in a private chapel of a convent, hospital, etc., only the inmates of the house or such as are admitted to take part in the devotional exercises can obtain the indulgences.

242. There are quite a number of regulations with regard to the Way of the Cross. Some refer to the power of erecting it; others apply to the stations themselves; some finally determine the mode in which the exercise must be performed.

1. The power to erect the Way of the Cross is reserved (privative quoad alios quoscunque) to the General Superior and the Provincials of the Minor Friars of the Franciscan Order. They may also delegate their subjects *i. e.,* priests who belong to the Order and who are authorized to hear confessions or to preach. The delegation, however, must be made in writing. Those, who do not belong to the Franciscan Order, may obtain the faculty either from the General of the Franciscans or from the Holy See, and it is always understood that they cannot make use of such faculty in places where or near which the Franciscans have a residence.

Whenever a bishop has been authorized by the Holy See to erect the Stations and also to delegate such of his priests as he may deem fit to perform the ceremony, he is not permitted to give a general faculty to this effect. The priest should in each single case apply to the Ordinary and the latter must give his consent and approbation in writing under penalty of forfeiting the indulgences. "Ad canonicam erectionem Viae Crucis requiritur inter alia: Consensus Ordinarii loci in quo erigenda est Via

Crucis, qui in scriptis dari debet sub poena nullitatis (D. 175, 3. Aug., 1748) et quidem pro unaquaque stationum Viae Crucis erectione, quia non sufficiat consensus generice praestitus pro erigendis stationibus in certo numero ecclesiarum vel oratoriorum sine specifica designatione loci (D. 405, 21 Jun., 1879). " Manuale de Indulgentiis, B. Melat. Romae, 1892.

For the erection of the Stations in the public oratories of hospitals, orphan houses, etc., which are under the jurisdiction of the local pastor, the latter must again give his written consent, as long as the ceremony of erecting is performed by another priest. For the chapels of convents a written permit of the Superior or Superioress is required, otherwise the erection will be invalid.

The priest who has performed the function is obliged to draw up a certificate or written deposition with regard to the erection and its particulars. One copy of this "authentic," framed and put under glass, ought to be hung up in the sacristy or other convenient place or at least be kept in the archives of the parish, the other should be sent to the chancellor of the diocese. However, neglect of this injunction would not entail a loss of the indulgences.

2. As regards the Stations themselves they may be erected either inside or outside the church or chapel, for instance in cemeteries, in woods and on hillsides. When they are put up outside they should begin or end in the church or some other sanctuary and the place must be enclosed or at least be sufficiently guarded against all profanation. The Franciscan Superiors have no power to erect the Way of the Cross in oratories where Mass is not celebrated and still less in private rooms. Application for such places ought to be made to the Holy See.

There must be exactly fourteen stations with fourteen crosses. The indulgences are attached to the crosses and not to the pictures. The pictures are not essential nor

do they require any blessing, though they may be blessed. They are merely intended to help the imagination in meditating on the different scenes of the Passion. The fourteen crosses, however, must be blessed by the distinct formula given in the Ritual. This blessing may be performed either before they are put up or after they are placed on the wall. The priest who blesses the crosses need not put them up himself, but he must bless them in the place where they are to be located. It would not therefore suffice to bless the crosses privately at home and then hand them over to a person to have them put up.

The material required for the crosses is wood. They may be gilded or ornamented, but they must not be so encased in metal as to conceal them from view. Although it is customary to have the crosses attached to the top of the images, yet this is not necessary. The crosses may be above, below or entirely separated from the pictures.

There must be some distance between the different stations. If the space allotted to the whole Way of the Cross embraces only three or four feet the erection will be invalid or at least quite doubtful. It is immaterial where in the church the Way of the Cross is established, nor is there any rule prescribing that the first station should be placed on the gospel side. However, it seems to be proper to follow the order indicated by the figures.

If the pictures have become damaged or if a new and better set has been obtained, the old crosses, as long as they are yet in a good condition, may at once be attached to the new images without any blessing or other formality. The loss of a few (not more than six) crosses does not affect the indulgences. Such crosses may be replaced by others without the blessing. But, if a large number is taken off at once, a new canonical erection will be required. The temporary removal of the stations from the wall for the purpose of cleaning or repairing leaves the

Way of the Cross intact, except that during the time when the crosses are missing the indulgences cannot be gained. It is not forbidden to change the crosses from one station to another, or to make a different arrangement with regard to distance or place, provided they remain in the same church. Only when they are taken off for good or transferred to an entirely different locality the indulgencies will not be attached to the crosses any longer and a new erection must be made.

By a Decree, dated May 27, 1902, the Holy See granted a general "sanatio" for all Stations of the Cross which up to that time were invalid because they had not been erected in such a way as the law requires.

3. There are two essential points which must be observed in the devout exercise of the Way of the Cross. First, "it is necessary to rise at each station, change one's place, and go from one to another, unless a person be prevented from doing so by reason of some infirmity, the narrowness of the place or a crowd of people; in these cases it is enough to make some slight movement, and turn towards the following station. By this pious exercise the faithful reproduce, on a small scale, the pilgrimage of the Way of the Cross of Jerusalem. But bear in mind that, wherever it is impossible to pass from one station to another, the decrees invariably require some motion of the body." (DD. Sept. 30, 1837, and Feb. 26, 1841.) When the exercise is performed in public, a priest should act as leader and the people follow in procession, men first, women next. At each station the priest will read a short meditation on the Passion and recite alternately with the people one "Our Father" and "Hail Mary" and the act of contrition. All must be admonished to observe modesty in their movements and to be devout and attentive. But if the multitude is too large to keep up order, the following mode may be adopted: All the people remain in their respective places, whilst the priest accom-

panied by two acolythes, goes around the different stations and stopping before each of them recites there the usual prayers to which the faithful answer in their turn. It is advisable that they rise and kneel again in their places when the stations are announced by the priest.

Vocal prayers are not absolutely necessary but only of counsel. However, there is another essential condition. For, says the *Raccolta,* "All who wish to gain the indulgences by means of this devotion must bear in mind that it is indispensably required of them to meditate, according to their ability, on the Passion of our Lord Jesus Christ." This does not mean that one must make a meditation such as is suggested by each station, it suffices to meditate on the Passion in general.

The exercise must be performed without any notable interruption. A slight interruption, such as is caused through the hearing of Mass, the reception of Holy Communion or a short confession will not interfere with the indulgences.

243. It may be well to note that if a person for some grave reason is unable to go to the Stations, he can nevertheless gain the indulgences by means of a crucifix specially blessed for that purpose. This is a privilege granted by Pope Clement XIV. and confirmed by Pius IX. It reads as follows: "All who are sick, all who are in prison, or at sea, or in heathen lands, or are prevented in any other way from visiting the Stations of the Way of the Cross erected in churches or public oratories, may gain these indulgences by saying, with at least contrite heart and devotion, the "Our Father," "Hail Mary," and the "Glory be to the Father," each fourteen times, and at the end of these the "Our Father," the "Hail Mary," and the "Glory be to the Father," each five times; and again one "Our Father," "Hail Mary," "Glory be to the Father" for the Sovereign Pontiff, holding in their hands the while a crucifix of brass, or any other solid substance,

which has been blessed by the Father General of the Order of the Friars Minor Observants, or else by the Father Provincial, or by any Father Guardian subject to said Father General." At present the Holy See will give the faculty to bless a crucifix like this to any priest who applies for it. This crucifix (not merely a bare cross) cannot be sold or given away, because the privilege is of a personal character. It may be of any size; but it does not seem to be proper to apply the indulgences of the Stations to a very small crucifix which could scarcely be held in the hands of those using it.

SECTION II.

MINISTRY OF TEACHING DIVINE TRUTH.

PART I.

Homiletics.

Article I.

IMPORTANCE AND OBLIGATION OF PREACHING.

244. Our Blessed Lord and Redeemer said to His disciples: "All power is given to Me in heaven and on earth: going therefore, teach ye all nations." The teaching of divine truth is an essential element of the apostolic office, it is right and duty inherent in the sacred ministry, being the indispensable means for the spreading of Christianity, and for the preservation of the faith among the members of the Church. Scarcely had the Apostles, in obedience to the order which they had received from their Divine Master, commenced to announce the truths revealed to them, when their opponents, the elders of the Jewish synagogue, became alarmed. "They were cut to the heart and they thought to put them to death." This last radical measure was prevented only by the wise counsel of Gamaliel. Still, they had the disciples of the Nazarene, as they contemptuously called them, scourged. "And after they had scourged them, they charged them that they should not speak at all in the Name of Jesus." But the Apostles were not deterred by these threats.

"They ceased not in the temple and from house to house, to teach and preach Christ Jesus." (Acts V.) Would the powers of hell—for the Jewish elders were but their instruments—have resorted to such violent means if they had not keenly felt the immense influence attached to the preaching of the divine truth? Indeed, if the burning words of an orator, speaking on worldly matters, are able to electrify, as it were, the spirits of his hearers, shall the herald of the Gospel of God, bearing a message from Heaven, exercise less power in arousing the souls of those who happen to listen to him?

245. There is a vast difference between a speech and a sermon. Both are means by which we try to convey ideas to the minds of others; both are held to gain the good will of the hearers and to arouse their enthusiasm. However, whilst the speaker or lecturer has to rely solely upon his personal resources, upon the intrinsic weight of the arguments he proffers, and the manner in which he delivers his oration, the herald of the Gospel is invested with divine authority, at least as long as he really announces the word of God and does not degrade the pulpit by idle talk and improper discussions. "When the priest ascends the altar to preach he is looked upon not as an ordinary man, but as the oracle of Christ. He can address his congregation in the language of the Apostle: 'When ye had received of us the word of the hearing of God, you received it not as the word of men, but (as it is, indeed) the word of God.' He is, therefore, listened to with a respectful attention and reverence rarely paid to a public speaker." (Card. Gibbons, "Ambassador of Christ.")

246. All clergymen who have charge of souls are obliged frequently to preach and to expound to their flocks the truths of religion. "Preach the word," writes St. Paul to Timothy; "be instant in season, out of season; reprove, entreat, rebuke, in all patience and doctrine."

In the early ages of Christianity it was customary to have a sermon or solemn religious discourse inserted as an integral part in the celebration of the Divine Mysteries. It was held during the so-called "missa catechumenorum" which now forms the first part of the Mass, the part preceding the Offertory, whence dates the practice still in vogue of delivering a sermon after the Gospel. A zealous pastor needs no admonition to preach to his flock. He will labor with all diligence in bringing home to the minds of his people Christian truth and the maxims embodied in the revealed law of God. Beholding the tide of wickedness making terrible inroads on the ranks of the faithful, the many dangers arising from the secular press, from secret societies, from heretics, and last but not least, from impious Catholics, he cannot hold his peace, but feels the necessity of opposing the torrent of evil which sweeps along, causing great disaster. Great interests are at stake, God's honor, man's immortal soul, the salvation of society. Will the shepherd lie asleep and keep quiet whilst the wild beasts of the forest are breaking into his fold, devouring the sheep by the hundreds? Assuredly not, and should it cost his own life, should the enemies raise ever so much of a war cry against him, he will not be silenced. Even the apparently little success which his work of preaching may have, does not deter him. In this case he will remember the words spoken by God to the prophet: "Son of man, I have made thee a watchman to the house of Israel, and thou shalt hear the word out of my mouth and shalt tell it to them from Me. If, when I say to the wicked: Thou shalt surely die, thou declare it not to him, nor speak to him that he may be converted from his wicked way and live; the same wicked man shall die in his iniquity, but I will require his blood at thy hand. But if thou give warning to the wicked, and he be not converted from his wickedness, he, indeed, shall die in his iniquity, but thou hast delivered thy soul." (Ezech. iii., 17-19.)

247. How often shall rectors of parishes preach? Under ordinary circumstances they are bound to deliver a regular sermon to their parishioners every Sunday and Holy-day of obligation throughout the whole year. This is evident from the words of the Council of Trent: "Quia vero christianae reipublicae non minus necessaria est praedicatio evangelii quam lectio et hoc est praecipuum episcoporum munus: statuit et decrevit eadem sancta synodus omnes episcopos, archiepiscopos, primates et omnes alios ecclesiarum praelatos teneri per se ipsos si legitimi impediti non fuerint, ad praedicandum sanctum Jesu Christi evangelium. Archipresbyteri quoque, plebani, et quicumque parochiales vel alias curam animarum habentes ecclesias, quocumque modo obtinent, per se vel alios idoneos si legitime impediti fuerint diebus saltem dominicis et festis solemnibus plebes sibi commissas pro sua et earum capacitate pascant salutaribus verbis: docendo quae scire omnibus necessarium est ad salutem annunciandoque eis cum brevitate et facilitate sermonis vitia quae eos declinare et virtutes quas sectari oporteat ut poenam aeternam evadere et coelestem gloriam conscqui valeant." (Conc. Trid. sess. V., c. 2.) St. Alphonsus, commenting on this decree, says: "Doctores affirmant graviter peccare parochum qui per mensem continuum aut per tres menses discontinuos concionari omittit." Some priests in the United States, it seems, had the bad custom of suspending preaching entirely during the summer season, after the fashion of Protestant ministers, who then go on a vacation tour, closing up their meeting houses for a couple of months. The Fathers of the Third Council of Baltimore have forbidden it; moreover, lest people who go to an early Mass throughout the whole year be left without instruction about their religion, the Fathers of the same Council enjoin upon all pastors the duty of having a short sermon preached at all the Masses on Sundays besides the High Mass. "Fertur quod maximo

cum dolore audivimus non paucis in locis plerosque fideles fere nunquam audire verbum Dei: siquidem necessitate coacti aut voluntate missis privatis assistunt Dominicis diebus inter quarum celebrationem ne una quidem vice toto anno pascuntur salutaribus verbis. Efficacibus remediis tanto malo occurere cupientes praecipimus ut diebus dominicis et festis solemnibus etiam aestivo tempore omnes qui curam habent animarum, per se aut si legitime impediti fuerint per alios idoneos inter celebrationem omnium omnino missarum quibus adstant fideles sive illae missae sint cantatae sive privatae vel etiam valde mane celebrentur, Evangelium diei occurentis lingua vernacula distincte legant atque si tempus patiatur per duodecimam horae partem populum in lege Domini erudiant omni consuetudine aut praetextu in contrarium non obstante. Quodsi quis obstinate neglexerit ab Ordinario severe puniatur. Sermo vero proprie dictus habeatur in Missa ultima quae apud nos missa communitatis sive parochialis reputatur." (Conc. Baltim. III. 216.) During Advent and Lent, not only on Sundays, but also on week days, at least once a week, a suitable discourse ought to be delivered. (cf. Conc. Baltim. II. 128.)

248. "Teach ye all nations," Christ said to His Apostles. The word of God therefore is not limited to tongue or nationality; it is independent of race and state boundaries. A striking illustration of this was given by the Holy Ghost Himself on the first Pentecost. Though the Apostles spoke but their own Galilean idiom, they were understood by all who happened to be present. "Parthians and Medes," they said in astonishment, "and inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, we have heard them speak in our own tongues the wonderful works of God." Catholic missionaries, in attempting to convert barbarous tribes, have ever considered it their duty to make themselves acquainted with the language of the people amongst whom they were

working. Just think of those devoted and zealous early Indian missionaries in our own country! They took the utmost pains to learn not only one language, but a variety of dialects. In America there are still many mixed parishes, made up by people of different tongues, though they profess the same Catholic faith. A priest having charge of such a parish or mission must be just to all. If there be a considerable number of persons who are not enough versed in English so as to understand an ordinary sermon, the word of God must be preached to them in their own tongue. The pastor not knowing it, must either learn it or else get the help of other priests for the purpose of preaching in a particular language. "Omnibus omnia factus sum," St. Paul said; every clergyman should follow the apostolic example and not shrink from an inconvenience when the salvation of souls is at stake.

Article II.

Qualifications of the Preacher.

249. The administration of the Sacraments and the preaching of the Divine Word are both functions of the sacred ministry, but they greatly differ in this that the Sacraments always have their effect, though the priest, who confers them may be far from being worthy to act as their functionary, whilst the effect of a sermon to a great extent depends on the personal qualities of the preacher. "Dolendum quidem est, non semper e divini verbi praedicatione fructum illum et commoda derivari quae sibi proposuit concionator. Quod verbo divino ipsi vitio vertere nefas esset. Est enim sermo Dei vivus et efficax et penetrabilior omni gladio ancipiti. Neque id semper inscientiae auditorum aut pravitati et oscitantiae tribuendum. Conferenda plerumque est in ipsum concionatorem culpa qui suo muneri imparem se gerit. Que-

madmodum enim gladius quamvis optimus quo miles ineptus utatur, parum valet ad hostem feriendum ac pellendum sic verbum Dei quantumvis per se efficax, inepti concionatoris ore prolatum vires amittit parumque aut nihil confert ad durissima impiorum hominum corda emollienda, convincenda ac corrigenda." (Conc. Baltim. II. n. 135.)

250. No clergyman should dare ascend the pulpit unless he be duly authorized. Referring to the preaching done by our Lord, the Gospel says: "Erat docens sicut potestatem habens et non sicut Scribae eorum et Pharisaei." (Matth. vii., 29.) The Son of God had received His mission from the Heavenly Father. The power thus conferred upon Himself He willed to communicate to His Apostles. Ever since it has been an established rule in the Church, that for the preaching of divine truth a so-called "missio canonica" is required. "Nullus autem saecularis sive regularis etiam in ecclesia suorum ordinum contradicente episcopo praedicare praesumat." (Conc. Trid. sess. XXIV., c. 4.)

251. The herald of the Gospel must be a man of virtue. "Pectus est quod disertos facit." Words which do not come from the heart cannot find an echo in the hearts of the audience. How can a man venture to proclaim truths which stand in glaring contradiction to his actual life? Will his hearers be moved? Will he strike their souls with terror? Will he make them hate sin and love virtue? Hardly ever, because they will at once respond "Medice cura teipsum." To be a good musician you must not only know the theoretical rules of music, but be able to handle the instrument so as to lure forth from it harmonious sounds, and for this purpose you must be gifted with a musical ear. Thus, to preach divine truth with success, your very life must bear testimony to what your mouth utters, because life alone is able to produce life.—"Cujus vita despicitur, restat ut ejus praedicatio

contemnatur." (S. Greg. M.) "For a priest's words to have due influence on his people, he must be respected by them, not only for his official position, but also for his personal worth as a man and a Christian. They must believe implicitly in his learning, his judgment, his sincerity and consistency, his personal holiness, and his earnest concern for their salvation. They may applaud a facile, graceful, sweet-voiced speaker, and bound by the magic of his words, they may be forced to weep or to smile at his bidding, but when he would persuade them to a change of life, to the sacrifice of long-cherished habits, to the patient wearing of a crown of thorns—they look to the man behind the words, and the final issue generally depends, not on what he says, but on what he is. We look for light and counsel only to honest, unselfish, reliable men, men who speak decisively, but only from experience and conviction, who are incapable of deceiving, whose sterling personal worth has passed into a proverb." (Eccl. Review, vol. XXIII, page, 16.) The minister of God, when about to read the Gospel, is directed to pray: "Munda cor meum et labia mea, Omnipotens Deus, qui labia Isaiae prophetae calculo mundasti ignito, ita me tua gratia dignare mundare, ut evangelium tuum digne valeam nuntiare." Pure must be the heart, pure the lips of him who acts as a living instrument of the Holy Ghost, as a messenger of heaven. The preacher of the Divine Word ought to suppress all thoughts of vain ambition or self-complaisance. Oh, how many sermons are wont to be without effect, because he who delivers them instead of seeking the honor of God, looks for his own glory! A truly humble man will produce wonders even by a sermon less elaborate in style or less accurate in gesture.

252. A clergyman desirous that his preaching shall bring forth an abundance of fruit, ought to be given to study. *Nolo te declamatorem esse sed mysteriorum peritum et Sacramentorum Dei tui eruditissimum.* (S.

Hieron.) The truths, which you preach upon, must have been first well pondered; they must be stored up in your mind so as to constitute a sort of intellectual arsenal furnishing a variety of weapons wherewith you may attack the enemy at any time. The sources from which you should draw are the works of illustrious theologians of past ages, such as St. Augustine, St. Ambrose, St. Chrysostom, St. Jerome, among the early Fathers; St. Thomas, St. Bonaventure, St. Bernard, among the scholastics; Father Suarez, St. Alphonsus, St. Francis of Sales, during the last centuries. Also the various modern authors should not be lost sight of. Three great cardinals, Wiseman, Manning, Newman—have largely contributed towards diffusing Catholic doctrine among English-speaking races. No Catholic priest familiar with the English tongue should omit to read at least some of the works which these great writers have left us. Above all, however, if you are ambitious to become a powerful pulpit-orator, betake yourself to the study of the Bible. In it you will find the Divine Word pure and genuine without any human admixture. "Omnis scriptura divinitus inspirata utilis est ad docendum, ad arguendum, ad corripiendum, ad erudiendum in justitia." (Tim. iii., 16.) It is to be lamented, indeed, that in many sermons preached nowadays, you hear a great deal of modern sciences, quotations from poets and profane authors, even from the secular press, but no word borrowed from Holy Writ. Shall we wonder, then, if people listening to this kind of talk become worldly-minded? The tendency of the age is to minimize Catholic doctrine, to deny revelation and to extol humanity, to tear down the barriers set up by natural and divine law. How will a Catholic priest be able to stay this torrent of corruption? Perhaps by throwing himself into it and swimming with the current? A few tried it, but they perished miserably. The only remedy is to return to that source from which a stream of

sound doctrine is ever pouring forth, namely, Holy Scripture. Should any one doubt this, then we refer him to the golden words of his Holiness, Pope Leo XIII, in the famous Encyclica, "Providentissimus Deus" (Nov. 18, 1893): "Atque propria et singularis Scripturarum virtus a divino afflatu Spiritus Sancti profecta ea est quae oratori sacro auctoritatem addit, apostolicam praebet dicendi libertatem nervosam victricemque tribuit eloquentiam. Quisque enim divini verbi spiritum et robur loquendo refert, ille non loquitur in sermone tantum sed et in virtute et in Spiritu Sancto et in plenitudine multa. Quamobrem ii dicendi sunt praepostere improvideque facere qui ita conciones de religione habent et praecepta divina enuntiant, nihil ut fere afferant, nisi humanae scientiae et prudentiae verba, suis magis quam divinis argumentis innixi. Istorum scilicet orationem quantumvis nitentem luminibus languescere et frigere necesse est, utpote quae igne careat sermonis Dei, eamdemque longe abesse ab ea qua divinus sermo pollet virtute; vivus est enim sermo Dei et efficax et penetrabilior omni gladio ancipiti et pertingens usque ad divisionem animae et spiritus."

253. That your preaching may be rendered successful you ought to be a man of prayer. "In meditatione mea exardescet ignis," says the Psalmist. Those great and saintly heralds of the Gospel in foregone ages, who succeeded in carrying away large multitudes by the power of their speech, were men of prayer. In the silent hours which they spent in conversation with God, their hearts were filled with that burning charity and zeal which shone on the face when they ascended the pulpit. Their ideal in this regard was none less than Christ Himself. There is a deep meaning in what the Gospel says: "Jesus having dismissed the multitude, went up into a mountain alone to pray." In the stillness of the night, when every voice was hushed and the people lay asleep in their homes, the Son of God slumbered not. He then was absorbed

in profound meditation; He fully realized the evil contained in sin, and the misery caused through it; a holy zeal to sacrifice Himself for His brethren was the result, and this zeal was wont to lend such a wonderful unction to the discourses held the next day before the public. Let a priest be devoted to prayer and meditation, he will then not be at a loss as to what he shall say to his people, he will not experience any difficulty in finding a suitable subject, in getting the right ideas and the proper words. His mouth will overflow with what his heart abounds in. As the night's dew refreshes the plants and flowers, which were withering under the burning sun of the day, thus a Sunday sermon which the pastor has first been meditating on himself, will cheer up the drooping hearts of the people. "No one who has not put it to practical experience can understand how the mind advances in the light of truth, when prayer is mingled with study and when the understanding makes frequent ascents to God as the author of light and truth and the first cause of knowledge. When we think in God, we are on the side of truth; thought itself becomes a kind of prayer and God increases our light. What made a St. Augustine, a St. Bernard, a St. Thomas, a St. Bonaventure, and all these holy and luminous doctors of the Church? They prayed almost as much as they thought, and their thinking was a kind of prayer, because they thought in God the Father of lights and the Word of Truth under the movement of the Spirit of the living God helped their infirmity. This habit shines forth in their writings as in their lives, and their maxims, even when transplanted from their minds into ours, have in them a grace and profundity of inexhaustible truth that illuminates so many things." (Ullathorne, Ecclesiastical Discourses, page 173.)

Article III.

THE SUBJECT-MATTER OF SERMONS.

254. Sermons are delivered to the end that the people may have a knowledge of all that pertains to their eternal salvation, and that they may act according to this knowledge. The subject-matter, therefore, comprises the whole Christian doctrine. "Docentes eos servare quaecumque mandavi vobis," Christ said to His Apostles. And the Roman Catechism observes: "In eo praecique ecclesiastici doctoris opera servabitur, ut fideles scire ex animo cupiant Jesum Christum et hunc crucifixum; sibique certo persuadeant atque intima cordis pietate et religione credant, aliud nomen non esse datum hominibus, in quo oporteat nos salvos fieri." A pastor is bound to preach often on those dogmas of faith which every Christian should know well, either "necessitate medii," or "necessitate praecepti," namely, upon the mysteries of the Blessed Trinity and the Incarnation, upon the necessity of grace, upon the Sacraments, upon the true Church, upon the necessity and the manner of prayer, upon the four last things. He must likewise make his flock acquainted with the commandments of the Decalogue and the precepts of the Church. The sacred Liturgy should also be brought within the grasp of their mind; the rubrics of the Mass, the ceremonies of Holy Week; the rites observed at the various blessings ought to be explained occasionally. In speaking on moral subjects,* be

* "Narration of vulgar or atrociously wicked occurrences, constantly thundering or threatening or punishing will blunt the finer sensibilities, whilst a mawkish sentimentality will cultivate effeminacy among the hearers. Especially dangerous, however, are those subjects which are apt to draw the will of man into sin, for instance graphic descriptions of various vices, too plain a description of secret sins and of the excuses and means which sinners adopt."—(The Priest in the Pulpit).

not satisfied with thundering against vice and sin, but show the nature of the various virtues which people in our days but too often lose sight of, such as humility, obedience, justice, charity, chastity. The best rule will be to follow the Gospel of the respective Sunday, but to make the application of the text so as to treat on the whole Christian doctrine within a given time, for instance, two or three years. However, you may interrupt your order now and then to preach on the Blessed Virgin, on the Saints, on a particular Mystery, whenever a special Feast occurs. The Roman Catechism has an excellent plan for Sunday sermons. The Fathers of the Second Council of Baltimore justly say: "Praestantissimum igitur hunc librum (Catechismum Romanum), concionator prae manibus habeat, saepiusque legendo ac meditando terat et ex eo tum optima et tutissima vitae christianae instituendae documenta, tum rerum tradendarum seriem hauriat. Qua ratione capita fidei catholicae ac morum integra et ordinata auditoribus suis explicabit. Nil tamen vetat quin ordinem hunc abrumpere aliquando liceat ad Deiparae ac coelitum laudes et exempla proponenda, ad Christi patientis ac morientis historiam enarrandam aut ad alia dicenda quae festi dies aut Evangelii loca quae in sacris peragendis recitantur aut alia temporis et rerum adjuncta suaserint." (Conc. Baltim. II. n. 133.)

255. In this connection we deem it fit to caution our young ecclesiastics against certain abuses. The pulpit is both a public and a sacred place. Hence, all matters which concern only individuals, or which are purely secular and profane, must be excluded from it. Carefully avoid speaking in a sermon about your personal grievances. Do not make the pulpit a platform of self-defense in thrusting upon the public silly tales brought to your ears by old women or cranky idiots. "Quodsi inter concionatorem et aliquos ex commisso sibi grege lites, simultates, jurgia forte extiterint ipse tamen rectene an per-

peram laesus fuerit, ad privatam injuriam ulciscendum sacro loco et tempore abuti nequaquam audeat." (Conc. Baltim. II. n. 140.) If scandals have taken place and you deem it your duty to warn the people against them, always do this by a strict adherence "ad rem:" make no personal allusions, mention no name, nor add remarks apt to throw a slur on private persons. "In vitiis insectandis gravi quidem et quoties expedit acri sermone utatur. Neminem tamen adstantium, quae intolerabilis audacia foret, nominatim reprehendat aut insidiosa verborum circuitione ita notet designetque ut ab omnibus nosci facile possit" (l. c.) Again, keep aloof from talking about delicate matters, in which a man's feelings are easily hurt, for instance, national faults, faults found only with certain classes and professions, fashions of dress followed by ladies. Be not too positive in your assertions, do not call certain actions mortal sins as long as there is room for an excuse. "Caveat concionator ne austera sui ipsius indole et rigidiorum scriptorum auctoritate motus tamquam lethalia peccata facile quaedam damnet quae piorum et gravissimorum antistitum et theologorum judicio aut nulla reprehensione digna aut tantum venialia censentur. Unde mala maxima et plurima existunt. Licita enim aut minus prava per falsam ut vocant conscientiam crimina fiunt gravissima quae in mortem animae cedunt." (Conc. Baltim. II. n. 141.) In discoursing on dogmatic matters, avoid all subtile questions, do not touch upon difficulties and doubts which are out of the reach of your hearers, for this may be detrimental to their faith, especially young people. Lay a particular stress upon divine authority, and do not minimize the Christian dogma in order to please nominal Catholics, who wish to serve both God and the world. "Non suum, non verbum hominis sed sicut est vere verbum Dei annuntiare debet concionator. Idcirco non dubia neque incerta, non sua placita auditoribus proponat, sed certa et vera quae ex sacris libris eorum-

que fidissimis interpretibus Conciliis nempe Patribus ac Pontificibus depromuntur. Quum de fide catholica agit depositum custodiat devitetque profanas vocum novitates quibus res ipsae paullatim corrumpuntur. Ut vetus auctor monet nove dicat non tamen nova" (l. c.) Do not desecrate the House of God by meddling with politics in your sermons. "Multo minus se civilibus aut politicis rebus immisceat; aut de magistratibus vel rempublicam moderantibus ea quae aeque an inique sentiat in medium proferat. Quod quidem sine maxima bonorum offensione et sacri muneris dedecore fieri nunquam potest."* (Conc. Baltim. II. n. 142.) Even so-called patriotic harangues should not find their way into the pulpit. Let them be consigned to the lecture room and to the public hall. Patriotism is hardly lost sight of by people in our days. It rather needs a check than a stir lest it turn into a false pride and race hatred. Great care, finally, must be exercised in speaking on money matters. In this country, where the Church has to depend entirely on the charity and good will of her members, a pastor may be compelled occasionally to remind the people of their duty to contribute their share towards the support of ecclesiastical institutions and ecclesiastical persons. Whenever you deem it necessary to give an admonition of this kind, do it from the broad standpoint of faith and morals, not by scolding, but by instructing the people. Show them how and why they should have a generous heart, a special blessing being attached to such generosity. Encourage them to give cheerfully and to be led by a truly religious and supernatural motive. Sermons of this kind will not fail to produce fruit, provided they do not occur too often. Particular statements or remarks of a strictly

*However, if perchance a political question should at the same time involve religious interests, such as the erection of parochial schools, freedom of worship in public institutions, the pastor is obliged to instruct the people on the religious aspect of such a question.

financial character should not be interwoven with a sermon; they come under the rubric of announcements. These latter ought to precede the sermon, or, what is still better, follow after Mass. Even in the announcements never attempt to become personal or show a spirit of avarice and greediness for money, especially as regards your own income.

256. A good sermon needs preparation. The priest who ascends the pulpit without first having carefully thought on what he intends to preach and without having arranged at least the substance of his points, commits a great wrong. He tempts God and dishonors his ministry. The manner of preparing may differ according to circumstances. The advice, however, which we feel impelled to give our young ecclesiastics is to write their sermons in full for the first five years after their ordination and to learn them by heart. Tiresome as this work is, it will accustom you to a habit of study; it will help you to have a certain order in your sermons, and it will hinder common-place talk. Indeed, the poor people who have been toiling along the whole week with a mind absorbed in worldly matters, when they come to church on Sunday, have a right to hear something good and that is fit to refresh their souls. Do not feed them, therefore, with a speech hastily patched up at random. Cardinal Gibbons rightfully observes: "Imagine a clergyman strutting into the pulpit and in the sacred precincts of the temple before a hushed congregation, delivering himself in a tiresome and perfunctory manner of some common-place remarks, which the people have heard over and over again; or becoming a Jupiter tonans, making up for lack of ideas by a thundering and aggressive voice, or talking throughout of dollars and cents, without any allusion to the Gospel; or indulging in general vituperation; or venting his anger on a particular parishioner under a thin disguise of language which many of his hearers, as well as the

object of his assault, can easily penetrate. I can hardly conceive a spectacle more cowardly and contemptable than that of an anointed minister taking unwarrantable advantage of the immunity which his sacred office bestows on him, protected by the armor of his priestly robes, sheltering himself behind the breastworks of the pulpit, and pouring forth volleys of offensive language, that he would not dare to utter to a gentleman on the streets. Such license must arouse in every honest breast sentiments of righteous indignation. The people came for bread, and they received a stone. They came for peace and consolation, and their hearts were filled with sadness and irritation." (Ambassador of Christ, page 273.)

Article IV.

MANNER OF PREACHING.

257. The first requisite of a good sermon is simplicity. The minister of God must speak in a language which the whole audience is able to understand. "Meminerit verbi divini minister se omnibus tam insipientibus quam sapientibus esse debitorem. Non igitur in sublimitate sermonis neque in persuasibilibus humanae sapientiae verbis sed in ostensione spiritus et virtutis munere suo fungatur. Non fucato sermone inanique verborum pompa, non ambitiosae facundiae lenocinio auribus illecebram paret sed panem vitae salutarem esurientibus frangat ac porrigat, ut decet Dei ministrum et fidelem mysteriorum Ejus dispensatorem." (Conc. Baltim. II. n. 138.) But too many sermons fail to produce the desired effect for want of plainness. Lofty thoughts and ingenious reflections may be good enough for a lecture held in presence of a learned assembly or before professional men. A sermon, however, is intended for all. The wise and the ignorant, the rich and the poor, the old and the young, men and

women, should derive benefit from it. "Except," says St. Paul, "you utter by the tongue plain speech, how shall it be known what is said? For you shall be speaking into the air." (I. Cor. xiv., 9.) High-sounding words, embellished phrases, flowery language, long and rounded periods are unintelligible to persons of ordinary capacity, of which the bulk of the audiences in our churches is made up. Even the few learned stragglers who may be able to comprehend their meaning, will, it is to be feared, rather feel delighted by the style and the oratorical display than be moved by the truths expressed. "Unfortunately now and then we hear of Catholic priests who try to imitate the vagaries of Protestant preachers. They make it a point to say something odd, whimsical, fantastical, and bizarre. A plain sermon instructing the ignorant in the truths of Christianity or exhorting evil-doers to repentance is not according to their taste. It would be too commonplace, they say. What they want are those oratorical, colored-light pyrothechnics, wherein the pulpiter exploits his facility of curious phrase. This, however, makes the exposition of divine truth contemptible in the eyes of the serious and thoughtful and an object of ridicule to the worldly minded." (Fortnightly Review, vol. IX., page 750.) St. Francis of Sales, in a letter addressed to an ecclesiastic, justly says: "Lengthened periods, polished language, studied gesture and the like are the bane of preaching. The texture of the discourse should be natural, without vain ornament, without affected expression. I know that many say the preacher should delight; but, as for me, I distinguish and say, that there is a pleasure consequent on the doctrine which is preached and the impression made upon the hearers; for what soul is so insensible as not to feel extreme pleasure in learning the way to heaven: how to gain paradise; in comprehending the love which God bears us? And in order to impart this pleasure all diligence should be used to instruct and to

move. But there is another sort of pleasure which oftentimes is an obstacle to instruction and to persuasion—a tickling of the ear by profane elegance of language and a certain balancing of words which is altogether artificial. And as to this I say, without hesitation, that a preacher should not make use of it because it belongs to profane orators, and whosoever preaches in this manner preaches not Christ crucified, but himself. St. Paul detests preachers who are 'prurientes auribus,' and, consequently, such as are solicitous to please their hearers."

258. However, there is another fault to be avoided. Some priests, especially in rural districts, seem to believe that popular preaching consists in using the vulgar expressions of the street, in telling witty stories or ridiculous anecdotes. "Curet concionator ne unum vitium effugiendo in alterum incurrat et sermo ejus ex facili in humilem rudem et incompositum delabatur. Neque ut plebecula libentius atque attentius audiat, vocibus e platea et trivio haustis utatur aut jocis et facetiis indulgeat. Cui enim ne domi quidem et inter suos scurram aut mimum agere liceat, id eum in templo ipsam prope aram et sacro munere fungentem facere maximae impietatis est." (Conc. Baltim. II. n. 138.) "A facetious remark naturally suggested by the occasion may be, perhaps, allowed; but to reduce the exhortation to a comic scene—as some do by introducing ridiculous trifles or curious stories with attitudes and gestures designed to make the audience laugh—I do not know how they can reconcile such an exhibition with the respect due to the temple of God and to the pulpit from which is announced the word of God and in which the preacher fulfills the office of Ambassador of Jesus Christ. The auditors, indeed, will laugh and be merry, but afterwards they will be distracted and indevout, and instead of attending to the moral instruction will continue to reflect upon the witticism or ridiculous story they have heard." (St. Alphonsus, Letter to a Religious.)

259. A good sermon ought to be not only plain, but also logical. The arguments must be advanced so as to make an impression. Proofs based upon the authority of the Scriptures should be first adduced, next those relying upon the Fathers, finally those which are drawn from reason; all to be followed by examples and illustrations. Accurately recite the texts of Holy Writ and in a manner that is emphatic and impressive. The transition from one point to another must be made naturally so that the last part has some connection with the following one. A sermon should have three great or main divisions: (*a*), the exordium, or introduction; (*b*), the body of the discourse; (*c*), the peroration, or conclusion. In the exordium you first prepare your hearers for the subject you wish to speak upon; in the body of the oration you largely dwell upon the subject chosen; in the peroration, besides recapitulating briefly what you have said before, you add a moral exhortation and an appeal to the passions. In an ordinary Sunday sermon it will be best to observe the catechetical form in the way of questions and answers. In a class of catechism the answers are given by the scholars; in a sermon the preacher will, after he has put the question, add the answer himself. This mode of preaching undoubtedly is the most instructive and the most productive of fruit.

260. To give effect to your speech you require action. The tone of your voice, the gesticulation of your hands, the motion of your body, must be in proportion to what your lips utter. Our space does not allow us to enter into details. We must refer our readers to books of rhetoric. It may suffice to quote the words of St. Alphonsus: "As far as regards the voice, the preacher should avoid speaking in an inflated tone or in a monotonous and invariably loud tone of voice. What moves and engages the attention of the hearers is, to speak one time in a strong, at another time in a middle voice, and at another in a low voice,

according as it suits the sentiment that is expressed, but without any sudden or violent fall or elevation; now to exclaim, now to pause; and now to resume with a sigh. This variety of tone and manner keeps the audience always attentive. The preacher should avoid gestures that are affected or oftentimes repeated in the same form, or too vehement with much agitation of the body. The arms should be moved with moderation; the hands should not be raised above the head, nor too much extended sideways, nor held too confined. In delivering the exordium the preacher should remain stationary; in delivering the first sentence he should not use gesture; in the second he should only commence to use the right hand, keeping the left resting on the pulpit or on the breast. Let him take care not to keep the arms attached too close to the sides or to raise them both at the same time in form of a cross, or throw them behind the shoulders. He must rarely strike them against each other or against the pulpit; to stamp the feet is very unbecoming. It is a fault to twist the head, or move it too often or too violently, or to hold it always raised or always inclined upon the breast. The eyes ought to accompany the motion of the head; whence it is a fault to keep them always closed or cast downwards, or fixed immovably in one direction. The preacher should never run from one side of the pulpit to the other. He should, for the most part, speak from a middle position, so as to be seen equally from either side, but it is useful to incline occasionally to the right or left without, however, turning the back to the opposite direction." (St. Alph. Instruction to Preacher, 243.) As to the length of sermons, we wish to state this much: No sermon should exceed a whole hour, because this is very fatiguing for the hearers, filling them with disgust and thus destroying the good fruit. For an ordinary Sunday sermon half an hour is fully enough. During the hot season, or when it is extremely cold in winter, you may be satisfied with a dis-

course lasting about fifteen minutes, and for an early Low Mass five minutes are sufficient. "Tertio brevis sit oratio evangelica. Non opus est longa concione inter missarum solemnia. Neque verendum est ne cuipiam minus placeat brevitas, quam rerum dicendarum gravitas et grata quaedam orationis varietas comitetur." (Conc. Baltim. III. n. 216.)

PART II.

CATECHETICS.

Article I.

IMPORTANCE OF CATECHETICAL INSTRUCTION.

261. The ministry of teaching divine truth is not confined to preaching. Sermons are held principally for the benefit of grown people, for adults whose mental capacity and religious training is sufficiently advanced to enable them to listen with success to a public discourse. But what about youth, about children? Shall they be allowed to grow up without any religious instruction, or may a pastor safely leave their whole religious training in the hands of the parents? Certainly not. "Sinite parvulos ad me venire et ne prohibueritis eos," Christ said, thereby insinuating that it is a duty incumbent on all pastors of souls to impart divine truth to the little ones. The religious training of youth is called catechising (from the Greek word κατηχίξειν, which means to sound or sound into one's ears). This work is performed both in church and in school. It differs greatly from preaching, inasmuch as children cannot be made to learn Christian doctrine except by a slow process, by gradual development. Besides, it is not enough to explain things to these little ones; it is also necessary to question them, that you may see whether their mind has conceived the right ideas and whether they retain things in their memory. Finally, the Divine Word must be expounded to children in a lan-

guage familiar to their ears. Terms and sentences must, as much as possible, be chosen after the manner of children. Not solid food yet, but milk, in a spiritual sense, ought to be offered to them, just as in the physical and natural order mothers give their babes first the milk taken from their own breasts. St. Augustine calls these catechumens: "germen pium, examen novellum, flos nostri honoris et fructus laboris, gaudium et corona mea." Indeed, a priest should always look upon the little ones of his congregation as the most precious portion of his flock, as tender plants of which he is the gardener, the keeper. The teaching of catechism is more important than preaching, but, at the same time, also more difficult. It is a humble work which leaves little room for honor and ambition, but which just for that reason will be more meritorious. "The instruction of children becomes a grateful task to the pastor, when he reflects that he is casting the seed of faith in virgin and fruitful soil, where there are no briars or weeds of doubt to choke it. The child is naturally innocent and artless, open and ingenious, affectionate and confiding. He accepts without misgiving the truths that are taught him. The pastor has, therefore, an open and solid foundation on which to rear the edifice of faith and piety. He has no rubbish of false doctrines to clear away before he begins to erect the building. He has no obstacles to remove, no sophistries to encounter, no prejudice to overcome. In the words of St. Peter, his pupils, "as new-born babes, receive the rational milk without guile that thereby they may grow unto salvation." They have no more suspicion of any poison or error in the food of knowledge given them than the infant that is nourished at the breast of its mother." (Cardinal Gibbons, Ambassador of Christ.)

262. From early times the Church has carefully insisted on the education of youth, because if the rising generation be left in ignorance about what concerns their

eternal salvation the future of the Church itself will be thereby jeopardized. Saintly and learned men in all ages, men who were regular pillars of theological science, did not consider it unworthy of their position to teach the little ones. St. Augustine himself not only instructed catechumens, but saw fit to publish a special book for the use of catechists. This little volume (De catechizandis rudibus) is still of great value and deserves no less admiration than the large theological works left by the same author. Gerson, the illustrious chancellor of the University of Paris, felt proud to teach children the rudiments of faith. When some people hinted to him that this humble work might be derogatory to his rank and position, he vindicated himself by his beautiful little treatise, "De parvulis trahendis ad Christum." St. Charles Borromeo could find no better means to bring about a reform in his diocese than the establishing of a large number of schools in which Christian doctrine was to be imparted to the young. St. Francis de Sales acted on the same principle, and by his own example tried to foster among his clergy a zeal for the religious instruction of children. Of this Saint, so much beloved and admired for his tenderness and meekness, a contemporary remarks: "I had the happiness of assisting at these blessed instructions and never before did I witness such a sight. The good and gentle Father was seated on a raised chair, his little army around him. It was charming to hear how familiarly he explained the rudiments of faith. At each step numerous comparisons fell from his lips. He looked at his little crowd and his little crowd looked at him. He became a child with them in order to form in them the perfect man according to Jesus Christ." In our own age who has not heard of the successful catechists, Dupanloup, Sailer, Wittmann, Gruber. Dupanloup, who, when stationed at the Church of St. Madeleine in Paris, by his wonderful manner of catechizing, attracted crowds, not only of

young, but also of grown people, speaks from experience when he says: "I owe everything to the catechisms; everything for my soul, everything for my ministry, everything for my heart. I would even say everything for my career." We could, indeed, mention many other names, but these will suffice, we are confident, to stimulate in our young ecclesiastics a holy ardor for so important a function entrusted to the priesthood, namely, that of catechizing the juvenile portion of the fold of Christ.

263. It is not left optional to pastors of souls as to how often they shall teach catechism. The Council of Trent says: "Episcopi etiam saltem dominicis et aliis festivis diebus pueros in singulis parochiis fidei rudimenta diligenter ab iis ad quos spectabit, doceri curabunt et si opus sit etiam per censuras ecclesiasticas compellent non obstantibus privilegiis et consuetudinibus." (Sess. XIV., c. IV.) The Fathers of the Third Plenary Council of Baltimore are very emphatic in urging all priests who have care of souls to comply well with their duty of catechizing, which, they say, can never be dispensed with. "Ad rectores animarum spectat per se ipsos pascere gregis sui agnos. Patris nomine prorsus indignus foret ille qui filio fame pereunti panem frangere inique recusaret. Volumus ergo ut rectores ecclesiarum vel eorum vicarii saepius adeant dominicis diebus scholas catechismi, ferialibus autem parochiales ac etiam collegia seu gymnasia et academias puerorum et puellarum quae a sacerdotibus non reguntur. Praeceptores sacerdotali charactere non insigniti, sive religiosi sive laici, magno equidem sunt adjumento in juvenum institutione, at munus verbi Dei docendi sibi proprium non habent. Labia enim sacerdotis custodient scientiam et legem requirent ex ore ejus." (Conc. Baltim. III., tit. VII., c. II. n. 217.)

264. Some new and detailed rules regarding the teaching of Christian doctrine have been laid down in the Encyclical Letter of Pope Pius X, which was issued under

the date of April 15, 1905. In addressing the bishops the Sovereign Pontiff says: "Wishing to satisfy the weighty obligations of Our high and apostolic office, and desiring to see uniformity of custom everywhere established in so important a matter, We do decree and strictly command that in all dioceses throughout the world the following regulations be observed and enforced:

1. All parish priests, and in general all to whom the care of souls is committed, must teach the catechism to their young boys and girls for the space of one hour on all Sundays and Holy-days of the year without exception, explaining to them what each is bound to believe and practice in order to attain eternal salvation.

2. They shall also at stated times in the year carefully prepare these children for the Sacraments of Penance and Confirmation by courses of instruction extending through many days.

3. Likewise, by means of appropriate instructions and exhortations, given every day during the Lenten season, and if necessary also after Easter, they shall, but with very particular care and diligence, prepare their young people of both sexes for a worthy reception of their First Holy Communion.

4. Let there be canonically established in every parish the association commonly known as the Society of Christian Doctrine, by means of which, especially where the number of priests is small, pastors may secure lay help in the teaching of catechism; and these lay teachers should apply themselves to their task out of zeal for the glory of God, as well as from a desire to gain the rich indulgences lavishly granted by the Roman Pontiffs.

5. In the larger cities, especially where there are public academies, colleges and universities, let religious doctrine classes be established for the purpose of teaching the truths of our faith and the precepts of Christian morality to the youths who attend such public institutions wherein no mention whatsoever is made of religion.

6. And since, in our times especially, those more advanced in years stand in no less need of religious instruction than do the young, all pastors and others having the care of souls shall, on Sundays and Holy-days, and at an hour most convenient for the majority of the faithful, instruct them in the catechism, using plain and simple language, adapted to their intelligence. This, moreover, is in addition to the usual homily on the Gospel prescribed for the parish Mass, and the hour chosen should not conflict with that of the children's instruction. The Catechism of the Council of Trent should be followed in all these instructions, which ought to be so ordered as to cover in the space of four or five years the entire matter of the Apostles' Creed, the Sacraments, the Ten Commandments, Prayer and the Precepts of the Church.

All this, Venerable Brethren, We determine and decree by Our Apostolic authority; it will now be your duty, each in his own diocese, to put it into effect immediately and in every detail.

Moreover, it will be incumbent upon you to be vigilant in this matter, using your authority unto the end that what We now enjoin be not overlooked and forgotten, or, what would be just as bad, that it be not put into effect negligently and listlessly. Indeed, if you would prevent such a result, you must constantly exhort and urge your pastors not to attempt these catechetical instructions off-hand, but rather to prepare for them with the utmost care, for thus they will not discourse in words of human wisdom, but "in simplicity of heart and the sincerity of God." Let them take pattern by Christ Himself, Who, though uttering "things hidden from the foundation of the world," nevertheless declared all things "in parables to the multitudes; and without parables he did not speak to them." We know, too, that the Apostles, who were trained by Our Lord, did the same; and St. Gregory the Great used to say that "their greatest care

was to preach to the simple people the plainest truths, things not high and lofty but such as they could easily comprehend." And in matters of religion it is not different in our day; most men are to be moved and won by what is most simple and direct.

Now it would be a mistake, and far from Our intention, were any one to conclude, from what We have said about this striving after simplicity in religious instruction, that such manner of discourse calls for no effort, no thoughtful preparation. On the contrary, it demands much more than any other kind of public speaking. Far easier it is to find an orator who can deliver an elaborate and brilliant sermon than a catechist able to give a simple but flawless instruction. Therefore, however much one may be gifted by nature with ease in composition or fluency of expression, let him nevertheless be persuaded of this—that he will never derive any real fruit for souls from his instructions on Christian doctrine to children or to the people, unless he has well prepared himself by long and careful study and meditation. It is a grievous mistake to count on the people's ignorance or slowness of comprehension, and use this as an excuse for negligence in the matter of preparation. The fact is, that the less cultured one's audience, the greater care and pains must be taken to bring within the reach of their feebler comprehension truths the most sublime and far above the reach of the ordinary intelligence,—yet, truths as necessary to salvation for the ignorant as for the learned."

Article II.

PERSONAL ENDOWMENTS OF THE CATECHIST.

265. The catechist, as a matter of course, must be pious, zealous and devoted to his work. It is self-evident, too, that he must have a thorough knowledge of what he

intends to teach. Here also applies what we have said in a foregone article concerning the requisites of a good preacher. Apart, however, from piety and knowledge, a catechist must be eminently endowed with three virtues, namely: love, patience, and gentleness. His love must be that supernatural love which makes him consider each pupil an innocent and immortal soul destined for heaven and to be led thither through his guidance. Our divine Saviour furnishes us the best pattern of this love. It was His joy to gather the little ones around His sacred person, to speak to them as a father speaks to his own child, that he might gain their confidence and be able to instill into the young minds ideas of eternal truth and to implant in their hearts habits of virtue. The disciples, feeling indignant at what they deemed undue molestation, tried to keep away the children and their mothers, but the divine Master kindly reproved them, saying: "Suffer the little children to come unto Me and forbid them not; for of such is the kingdom of God." "Amen, I say to you, whosoever shall not receive the kingdom of God as a little child, shall not enter into it; and, embracing them and laying His hands upon them, He blessed them."

266. If a catechist be gifted with love, he will not be wanting in patience. Not all children are bright, attractive, well-bred, but you find among them many who are dull, hard to comprehend, ill-bred, talkative, subject to evil habits, obstinate, disobedient, lazy. Add to this the fact that children often receive little or no education at home, that they are surrounded by vicious examples, their father, perhaps, being a drunkard, their mother a non-Catholic, or, if she be a Catholic, careless about her religious duties; that their attendance is very irregular on account of long distance from the church, want of fitting clothing, etc. It sometimes takes truly heroic courage not be become utterly disgusted with certain young boys and girls. Again, it is no easy matter to accommo-

date yourself to the capacity of the juvenile mind, to step down from the high platform of your own education to the low ground on which children move. You may have to repeat things again and again, to ask one and the same question ten times over, to ask it in different ways and forms that all may understand it, not only the intelligent scholars, but also those who are less talented.

267. Gentleness is a third requisite for a good catechist. He always ought to have a friendly manner, always show a bright countenance. Your soul may be ever so much troubled, your mind feel ever so much pained, do not show your bad humor before the children. Keep your temper and conceal your inward sentiments, as a mother is wont to hide the anxieties of her heart before her little ones. Ungentle manners will be at once noticed by the pupils, they will lose confidence in their teacher and hate to attend his instructions. An amiable manner, on the contrary, will attract the youthful hearts and make them attend with pleasure. "Ex ipsa tristitia sermo procedens minus gratus est, quia de ariditate moestitiae minus exuberat. Multo gratius audimur quum et nos eodem opere delectamur. Jam vero si usitata et parvulis congruentia repetere fastidimus, congruamus eis per fraternum, paternum maternumque amorem et copulatis cordi eorum etiam nobis nova videbuntur. Tantum enim valet compatientis affectus ut quum illi afficiuntur nobis loquentibus et nos illis discentibus habitemus in invicem; atque ita et illi quae audiunt quasi loquuntur in nobis et nos in illis discamus quodammodo, quae docemus". St August. De catech. rud., c. 10-15.)

Article III.

MODE OF CATECHISING.

A—GENERAL OBSERVATIONS.

268. Always see to it that the pupils of the catechism class pay close attention, and, therefore, insist upon the strictest silence. It will help much to the purpose to have a certain order and fixed arrangement as to the places assigned to each scholar. The smaller and younger children should sit next to the catechist, the older ones further back, but each one must have his special place marked out for him. When you are speaking let your eyes wander over the whole class, for this is the best means to keep them attentive. Those who are unruly must be called to order, but quietly. Never use any corporal punishment; never strike or slap on the face; you should not even dare to touch the girls. Do not call the children approbrious or vulgar names, rather praise and encourage them. Little presents in the shape of books, pictures, medals, etc., will help to foster diligence, provided they be given rarely and only to those who really deserve them.

269. Let your voice be moderate. Do not speak too loud, or in a shrill tone, or too quick. Modulate your voice according to the nature of the subject upon which you discourse. When you notice that the children become restless, that they begin to move and to talk, try to find out what is the cause of it; very likely you yourself are to blame for it. Do not simply preach to your class by doing all the speaking yourself; give the children a chance to speak by interposing questions ever and anon, especially asking those who seem to pay no attention. Occasionally you may tell a little story to get them interested and to fix their minds on the matter.

270. The instruction must be adapted to the age and condition of the audience. It must be given in a manner that all can fully understand what is said. The catechism or book which is in the hands of the children shows you the plan to be followed; but be not satisfied with simply putting into the minds of the scholars the words of the text; also add the necessary explanation. "In catechizandis rudibus," says St. Augustine, "via tritissima tenenda est. Quid vero hoc sibi vult? Nihil aliud nisi per analogiam singula in libro tantummodo brevissime notata explicare et quasi illustrare." A mere recitation of what the catechism contains is not sufficient; the matter must, as it were, be digested. In your language, in your words and sentences, accommodate yourself to the mode according to which children think and speak. Do not bring forward too many abstract terms, but prefer concrete expressions; foreign terms should not be made use of at all, or they should be first well interpreted. Here we have some trouble with our English language; but too many words which originally are derived from the Latin and French are unintelligible to children. Hard as it may sometimes seem to find the right expression, still a little experience will remove the difficulty. Among children a teacher must think and talk like a child—in short sentences and in a conversational tone. St. Augustine again gives us a beautiful description of it: "Suavius est matri minuta mansa inspuere parvulo filio quam ipsam mandere ac devorare grandiora. Non ergo recedat de pectore etiam cogitatio gallinae illius quae languidulis plumis teneros foetus operit et susurrantes pullos confracta voce advocat cujus blandas alas refugientes superbi praeda fiunt alitibus."

271. The dogmas of faith must be taught wholly and completely as something which we have to believe, because God the eternal Truth has told us so. Show the beauty and great advantages of these dogmas by applying

them to practical life. Especially when the principal feasts of the ecclsiastical year, such as Christmas, Easter, Pentecost, come around, it is proper to insert a little instruction on the dogma which the feast suggests. Thus you will lead these little lambs of the fold of Christ right to the fountain of life and suckle them, as it were, at the breast of their mother, *i. e.*, the Church.

B—SPECIAL RULES.

272. Questioning is an indispensable feature of catechetical instruction. It constitutes, if we may say so, the very soul of it. This questioning, however, must not be done at random, but in a proper form and according to fixed principles. Just follow the order of the catechism and insist upon the young scholars learning by heart their lessons exactly as they are in the book. Be not satisfied with incomplete or mutilated answers, or which are only according to the sense. To facilitate the whole affair we advise you to observe the following rules:

(*a*) Let the pupils, either singly or in chorus, read that part which they shall have to study for the next class.

(*b*) This being done, immediately add what is called verbal explanation, namely, an interpretation of the words and sentences only.

(*c*) In the next class have them recite their lesson and examine them on the meaning of the different terms and expressions in the manner in which they were interpreted before. Do not ask only the bright and talented scholars, but also those who are slow and hard to be taught. If they give a good answer, praise them; if not, help them a little; if they are really lazy, punish them, but not too severely, lest they become utterly disgusted with religion.

(*d*) After the recitation is over, give an explanation of the matter itself. Analyze the various points, render them clearer by comparisons or analogies. Demonstrate

the excellence and practical worth of the dogma or precept. Try to make an impression upon the hearts of your young hearers to win their affections and to arouse their will. Bring forward examples to illustrate the matter, especially such as are found in Bible history or in the lives of the Saints. However, let not your discourse become too long, introduce questions now and then to prevent the children from getting distracted. At the next hour you will examine them on the matter thus explained.

273. There are two methods of teaching: the synthetic and the Socratic method. The first one means to teach so that the pupil simply listens and patiently receives the ideas conveyed to his mind. Naturally, in this case, the teacher is supposed to be invested with some authority or intellectual superiority. The Socratic method signifies that mode of teaching by which the pupil himself has to discover what he is looking for, ascending step by step until he reaches the final point. The teacher, in this case, only guides by suggestion or by answering questions put to him. The method to be followed in catechetical instructions ought to be the synthetic method. Christian doctrine is based upon divine authority; the priest is invested with power to teach; the children respect and honor him. They do not desire to hunt after truth; they expect the priest to tell them what they have to believe and to do. The Socratic method may be followed but seldom and with advanced scholars.

274. Distinction has to be made between the catechetical instruction given in school and the one which takes place in church. At the first one only the children are present, and but one particular class or department; in the second one those also participate who do not attend school any longer, for instance, youths up to the age of fifteen or sixteen, and even adults, especially the parents of the children, may come to listen. In church the priest may be somewhat more diffuse in his discourse and insert

points which are instructive for all, but the instruction as such must be given to the children, though on a broader scale than in school. It is an error to believe that the instruction in Christian doctrine may be left to school teachers, lay or religious. They have no "missio canonica." Besides, they lack the necessary knowledge; they have not made any theological studies, excellent though they may be in other branches. Christian doctrine must not be placed on the same level with secular science. The teaching of it, first and last, belongs to the priest. He should consider it as one of his primary duties and visit the parochial school which is under his care regularly at stated hours and on fixed days. He must make an agreement with the teachers, so that they, as well as the children, are ready when he comes. It depends upon the number of pupils and the degree of advancement they have made how often the religious instruction given by the priest should take place. When the classes are large the pastor should attend to it every day, else every other day or at least twice a week. The school teachers may be engaged in what we call the technical part of religious instruction, namely, the recitation and the verbal explanation, and to this they should attend every day, say, for half an hour in the morning after school has opened. Whenever the classes or grades of the school are not very large it may be advisable to combine two of them for catechetical instruction. Things must be arranged so that children, during the age they go to school, learn the whole catechism and Bible history at least twice before they make their First Communion. Have a list of each department and do not allow any to absent themselves. The school teachers may be consulted by the priest as to what department the individual scholars should be assigned, but after they have been placed, the teachers ought not make a change of their own accord but should first see the pastor about it.

275. One remark we desire to add concerning those congregations or missions which have no parochial school. Their number, alas, is still very great. The principal thing is to see that the children of such districts get a thorough religious instruction at their First Communion. Still, it would be exceedingly wrong to let them grow up without any religious training until they reach the age of about twelve years, or to leave the whole matter in the hands of the parents at home. Do the best you can under the circumstances. Gather the children in church every Sunday and at an hour that is suitable. Divide them into classes or grades, have at least two departments, a senior and a junior department, and teach them yourself. In missions that have no regular Sunday service you must employ some lay person, male or female, for the purpose of teaching the children of the congregation the catechism on Sundays when there is no Mass. Inform the teachers well as to what they are to do, and supply them with books that may be a help to them. Parties willing to assume this office and task of charity can be found in almost any place; but it is wrong to leave the whole work in their hands and to have nothing in the line of religious instruction for the young except a Sunday school carried on by a lay teacher all the year round. A priest neglecting his duty to this extent is unworthy of the name of pastor, and he will have to answer for many a soul lost through his fault. "Neglect of a child is far more pernicious than the neglect of an adult member. It will be impossible for the child to practice religion if he has not received a sound religious instruction, and to refuse or neglect to give him that instruction is almost identical with casting him away from the Church, keeping him from God and Christ, and dooming him to eternal perdition." (Luebbermann, Priest in the Pulpit.) The Sunday school is but a poor and scanty substitute for that religious education which a child receives by attending a parochial school. There-

fore, if possible, at missions where no parochial school exists, the pastor should appoint days beside Sunday for catechetical instruction; thus only he may hope to meet with a somewhat satisfactory result.

Article IV.

CATECHETICAL BOOKS.

276. Although the catechist by his living word contributes a great deal towards the religious instruction of children, yet these must have a book which, in a short and concise way, contains the principal points of Christian doctrine, and which, therefore, will serve them as a guide. The two requisites demanded for a good catechism are: correct theological truth and simple language which children can easily understand. Many catechsims fail in this second requisite, the language not being suited to the youthful mind. There is a movement on foot to have but one catechism and to make it obilgatory for the whole Catholic world. A preliminary step in this direction was taken by the present Pope, Pius X. A new and short catechism has been prescribed for Rome and its suburban dioceses. Whether this or any other catechism will become a standard book of its kind and be adopted in all countries the future has yet to show. The Fathers of the Third Plenary Council of Baltimore have tried to create uniformity in regard to catechisms used throughout this country by issuing the following decree: "Statuimus ut instituatur comitatus Rmorum Episcoporum quorum erit: 1, Cathechismum seligere, prout magis necessarium et opportunum aestimaverint. 2, Opus suum ita perfectum ad coetum Rmorum Archiepiscoporum remittere qui denuo catechismum recognoscent et typis accurate mandari curabunt. Hoc catechismo in lucem edito, quamprimum uti teneantur omnes animarum curam habentes et praeceptores

tam religiosi quam laici" (n. 219). The catechism thus ordered was published soon after. Still, it did not meet with the desired result. The book was found faulty, wherefore several bishops hesitated to adopt it or prescribe it for their dioceses. Hence the question as regards a uniform catechism for the whole United States is yet in *statu quo*. Wherever the Baltimore Catechism, or any other, has been prescribed by the Ordinary, a pastor cannot dispense with it, because the Ordinary's authority on this head is unquestionable. The Baltimore Catechism was intended to be obligatory only for English schools and congregations, though it was the wish of the prelates that it should be translated into other languages and be taught in them as well. The Council also recommends that religious instruction be given children of a foreign language, both in English and in their mother tongue. "Wherever this is not carried out or may not be practicable, the catechist may find frequent occasion to use both languages in particular instances in the course of his instruction. He may illustrate the term in one language by the corresponding term in the other language and thus turn the disadvantage into a decided advantage. It will, beyond dispute, always be advisable to mention the English term along with the other, at least in the more important and fundamental doctrines, since these children may, as the Council observes, at a future time, be placed in circumstances where entire nescience of English religious terms would entail serious disadvantage." (Luebbermann, l. c.)

277. Together with catechism, Bible history must be taught. Bible history is to catechism what the book of exercises is in relation to grammar. Both are necessary to acquire a thorough knowledge of the matter of instruction. In primary schools Bible history should furnish the main subject of religious teaching, because historical facts are concrete things and hence more easily grasped by be-

ginners than abstract doctrines. It will be necessary, though, to have a short abstract of biblical stories for beginners or else to select but certain easy and interesting chapters, and to reserve the rest for advanced classes. We may be permitted to append a few sentences from the preface of the English translation of Knecht's Commentary on Holy Scripture: "Bible history, to claim a place in religious instruction, must do so only inasmuch as it bears on the doctrines of faith. Thus Bible history becomes an object lesson in faith, a veritable pictorial catechism. How powerfully, for instance, is the truth of an all-ruling Providence illustrated by the histories of Joseph and Abraham. Bible history develops and expands truth. The texts of Scripture that in the catechism stand isolated and shorn of their contexts are now seen in the light of their surroundings and speak to us with a new force and meaning. It is clear that Bible history is not to be read merely as a story book, that it is to be studied not on its own account, but because it imparts life and vigor to religious instruction. The first stage in teaching Bible history is the narrative. The teacher tells the story briefly so as to enable the children to see with their eyes and hear with their ears what is to be said and done. A story well told is half explained. After the story has been told, the children open their books and one or more read it aloud, the teacher adding any further explanation that may be necessary. But the impression will quickly disappear unless measures be taken to fix it in the memory. This is the next process. The repetition in class consists in the children telling the story independently and in a connected way. But the deeper meaning of the story is still hidden from them. The commentary is the key that opens the gate of this wider knowledge. Every Bible story contains dogmatic and moral truths. To draw out these truths and to bring them vividly before the children is the most important part of instruction in Bible history. And this

is the function of the commentary. In the application the truths elicited are brought home to the individual child and are held up to him as a rule of life and conduct."

278. Catechetical literature—

Thein, The Catechism of Rodez (Herder, St. Louis).

Dupanloup, Ministry of Catechizing (Benziger Bros., New York).

Luebbermann, Priest in the Pulpit (Benziger Bros., New York).

Hay, Sincere Christian.

Keenan, Catechism of the Christian Religion.

Mrs. Sadlier, Catholic Anecdotes.

Knecht, Commentary on Holy Scripture.

Knecht, Praktischer Kommentar zur Biblischen Geschichte.

Lambing, The Sunday School Teacher's Manual.

Power, The General Catechism Familiarly Explained.

Noser, Katechetik.

Gruber, Katechetisches Handbuch.

Mey, Vollstaendige Katechesen.

Deharbe, Erklaerung des Katholischen Katechismus.

Schmitt, Erklaerung des Mittleren Deharbe'schen Katechismus.

Faerber, Kommentar zum Katechismus fuer Pfarrschulen.

Jungmann, Theorie der Geistlichen Beredsamkeit.

St. Augustinus, Liber de Catechizandis Rudibus.

Spirago-Clarke, The Catechism Explained.

Messmer, Spirago's Method of Christian Doctrine.

SECTION III.

PASTORAL ADMINISTRATION.

PART I.

TEMPORAL MATTERS.

CHAPTER I.

ORGANIZATION OF PARISHES.

279. The United States is called a mission country, because with us ecclesiastical affairs have not yet obtained that stability and perfect order which is found in countries where the Church has existed for centuries, and where custom or law has determined in full detail all that which comes under the head of Church government. Plenary and Provincial Councils, in connection with the instructions sent out by the Propaganda, or issued by bishops, have endeavored to remove much of the old uncertainty, that in consideration of the new and particular circumstances under which this country has grown up, could not be avoided. However, there is yet room for improvement, and bishops and priests in the United States are still true missionaries, whose duty it is to organize and build for the future, and not only to preserve what has been handed down from the past. By the oath of fidelity, which everyone who is ordained "titulo missionis" must take, a priest is bound to go whithersoever his Bishop or Ordinary will send him. Following the maxim of the

Apostle, "omnibus omnia factus sum," he must be ready to sacrifice his fortune, his health, his person. He must divest himself of any predilection for a certain place, of national feelings, especially in mixed congregations, of love of comfort and luxury. If the place is new, he ought to build it up; if it has been neglected, he ought to remodel it; if debts have been contracted, he ought to see that they are paid, no matter whether he will derive any personal advantage from his work or not. Success may come later on, although the one who has done the labor may not share in it or derive any personal or earthly benefit from it. The heavenly recompense promised by our Lord to His faithful servants will never fail him.

280. Not seldom a priest will be forced to lay the foundations of a new congregation. What, therefore, we may ask, should be his manner of procedure?

First of all it is necessary to have the bishop's consent which, as a rule, should be given in writing. Next, the needs and ability of the people must be examined. This may be done by a visit to the various houses and to each family, or by a public meeting called in a fitting place. If the majority, especially the most influential parties, are against the erection of a new parish, or a division of the old one, it may be better either to drop or postpone the matter. When there is a real necessity, on account of the intense spiritual wants of the people, it will not be difficult to get the support of all good persons; a few dissenters should not be minded.

281. Suppose, now, that they have decided to organize a new parish, then the next question is a suitable place. As far as possible the church should be in the center of the congregation. In cities it is not advisable to build in the business part, nor too far off in the outskirts, nor near a railroad, nor close by a Protestant church, a public school, a jail, or a saloon. Choose a corner lot with sufficient ground for all the buildings, that

may be necessary, a whole block if you can; the ground must not be too low, too sandy, or too marshy. If the property has to be bought, it will not be wise to let a mortgage remain on it, but pay for it in cash. Besides, care must be taken that the property be free from all incumbrance. To make sure of this, an abstract of title should be procured. The deed by which the property is transferred ought to be examined well. It should be a deed in fee simple. When the congregation has been incorporated, it must be in the legal title of such corporation, otherwise in the name of the bishop, but never in the name of the priest, unless he paid for the property with his own money. The deed, after it has been drawn up in regular form, must be recorded in the court house of the county within which the real estate is situated, otherwise the transfer will not be legal. A copy of the deed should be kept in the archives of the congregation; the original must be sent to the bishop or his chancellor.

282. After the site has been selected and procured, steps must be taken to get funds for erecting a church. It would be imprudent to contract a big amount of debt from the very beginning. Hence, never commence before you have on hand, at least one-half or two-thirds of the money likely to be spent, or have it sufficiently secured so as to get it whenever needed. Besides, never go beyond the present wants and means of the congregation, but build so that the church, school house, or whatever it is, can be easily enlarged. In cities it is best to begin by building a church and school combined.

The most common mode of getting money is to collect from house to house. It requires sacrifice on the part of the priest, but there is no way to avoid it. A collection tour of this kind will help the priest to become better acquainted with the members of his parish. Let him take up a census at the same time, and try to get an insight into the spiritual condition of his flock.

It may be a good thing to collect first from those who are poor or not well off, afterwards from the more wealthy parties, thus to arouse the ambition and zeal of the latter class. When the sums of money promised are comparatively large, prudence and economy demand that the paying terms be divided (six months, one year, two or three years). You must also take into consideration that some may fail or be too slow in paying their subscriptions. This deficiency will have to be supplied by loans, therefore timely provision should be made for them. It is a wise thing to collect as long as the building is in progress, because when it is finished the good will and zeal of the people is apt to cool down.

283. For the building of a church, school house, parsonage, etc., or any considerable portion thereof (tower, sacristy, sanctuary), a plan with specifications ought to be drawn by a competent architect, and be sent to the bishop for approbation. The pastor should study the plan and specifications himself, and also have others, who are competent to inspect and judge them; a great deal of money and trouble might, perhaps, thus be saved. After all these preparatory steps have been taken, a notice ought to be inserted in the local papers, inviting contractors and mechanics to come and figure on the plan, for which enough time (about one month) should be allotted to them. On an appointed day they should meet together, and the pastor, with the building committee, if there be such, or with the trustees of the congregation, in presence of the superintendent, ought to open the sealed bids of the contractors to see who is the lowest bidder, to whom the contract will then be given. There are, however, different ways in letting contracts:

1. A contract is let for the whole structure or job to one person, engaging him to furnish all the material, which material, however, must be well specified. This is the ordinary mode.

2. Special contracts are made for the special parts of the work—for the masonry, carpenter work, painting, etc.—in this case also each contractor shall furnish the material.

3. The contract is for labor only, the material being furnished by yourself. This mode is the cheapest, provided, however, that you have experience in business and are familiar with the rules of trade.

4. No regular contract is made, but, furnishing all the material, you hire the workmen yourself and pay them by the day or week. This mode may be adopted for smaller work and such as is of no great importance.

A few practical rules are the following:

(*a*) Always make a contract in writing, if the amount be considerable, and have it signed in presence of two disinterested witnesses.

(*b*) Never omit to ask bonds of the contractor to double the amount the work will cost.

(*c*) Always hold to the contract; never change it; for extra work make an extra contract, otherwise the contractors are not bound to their agreement, and they cannot be sued in Court.

(*d*) Have the payments fixed beforehand, and do not pay until the work has been examined by the superintendent and found satisfactory.

(*e*) Be careful that the workmen are paid by the contractor with your money, likewise such firms that furnish the material, otherwise they will take a lien on the building and you may be obliged to pay twice.

(*f*) Although you have a superintendent, watch your workmen closely, and have work not well done undone immediately. Do not mind complaints raised by incompetent persons of the congregation.

(*g*) The building committee or board of trustees should be heard and consulted, but the pastor should not allow them to overrule him.

(*h*) Have a clause inserted in the contract that no work shall be done on Catholic Holy-days of obligation.

(*i*) Have the time appointed when the work must be done, and so that if not done the contractor will lose a certain percentage.

(*j*) Never pay more than was stipulated, even if the contractors, by unforeseen circumstances, should have made nothing or erred in their figuring. But, if they actually lost on the building, it seems to be fair to compensate them for this loss, as long as it was not their fault.

CHAPTER II.

MANAGEMENT OF TEMPORALITIES.

A—GATHERING OF FUNDS.

284. A pastor must bear in mind that, as "custos ecclesiae," he is responsible not only for the souls entrusted to his care, but also for the temporal goods which belong to his parish, since they are the means by which the principal end, the eternal salvation of men and their spiritual welfare, is effected. Property being necessary for divine worship, the Church claims the possession of it as a right inherent to herself, and independent of all civil laws or state grants. Temporal goods belonging to ecclesiastical bodies are *eo ipso* "res sacrae," whether blessed or not, wherefore those who are entrusted with their keeping and management, priests or laymen, commit a sacrilege if, through their culpable carelessness or malice, these goods are lost or become deteriorated in value.

285. As a rule, all pecuniary means needed for the support of religion in this country are to come out of the pockets of the Catholic people, who, so far, have contributed liberally towards this holy end and we hope that

they will continue to do so in future. Pastors have the duty prudently to foster this spirit of pecuniary sacrifice, especially among the rising generation, lest they grow cold in faith and become indifferent to the Christian heritage of their forefathers. It is also incumbent on them to handle well, with business tact and practical wisdom, the temporalities of their congregation or mission.

286. It must be borne in mind that only those ways and means may be used in acquiring funds for the support of religion which are neither in themselves wrong, unjust, unfair, scandalous, nor forbidden by diocesan or provincial laws. (cf. Conc. Baltim. III., tit. IX., c. V.) The principal sources of income for parishes and missions are pew-rent, collections, subscriptions, sale of cemetery lots, fairs, picnics, donations. Pew-rent means the annual amount of money paid by parties for the exclusive right of occupying a seat or pew in the church during divine service. Custom and contract will determine how far this right goes; in no case, however, will it be a right of ownership, but only of use. Each one who wishes to be an active member of a parish should rent at least one seat. Parties who refuse to do so, have, strictly speaking, no title or claim upon the priest's ministry, although charity ought to prompt a priest not to refuse such ministry altogether, since, perhaps, just on such occasions a lost sheep may be brought back to the fold. Provision must also be made for the poor who are unable to pay anything; to them a seat ought to be assigned gratis. The rate of pew-rent is to be fixed so that the annual amount covers the current expenses, for which no other funds exist. Such current expenses are the priest's salary, fees for organist and sexton, ordinary repairs, light, fuel, interest, and insurance. The rent may vary according to the location of the seats, or it may be the same throughout. The terms of payment must be arranged beforehand, possibly the rent should be paid in advance, and a written or

printed receipt given for such payment. In order to keep up regularity in this matter, it is advisable for the pastor to announce the time when the pew-rent will fall due a few weeks ahead, and to send a private notice once or twice to those that are in arrears. If this should have no effect, the pew may be closed and rented to another party.

287. The second source of getting money for church purposes are the collections, which take place during divine service. A priest performing a sacred function, and especially a priest saying Mass, is strictly forbidden to interrupt such, and to go around collecting through the aisles. This affair should be left to trustworthy laymen. When a collection is taken up for a special end, envelopes may be used, but not too often (once or twice a year).

288. Subscriptions come next in order. They are resorted to when new buildings are to be constructed, when extraordinary improvements are to be made, when debts are to be paid off, or any other, not ordinary, expenses occur. It is proper to explain to the people what the subscription is for, and how much you expect to raise. A preliminary meeting of the leading men of the congregation should first be held, to see whether a subscription under the circumstances will be practicable. Generally the priest himself will have to go around; but if the district be too large, lay collectors may be appointed.

Under the head of subscriptions also fall the moneys gathered by societies, whose main object is to help the church through its financial struggles. Societies of this kind are building associations and altar societies. Building associations may work well in large city parishes but not so well in country missions. Altar societies should be established in all congregations; care, however, must be taken in organizing them. The lady president and treasurer ought to be persons with business tact, pious, and such as have the confidence of the members of the society. The members may also have among their duties the sweep-

ing of the church, washing the altar linen, sewing and mending articles of the sanctuary.

289. Furthermore, in some places, the sale of cemetery lots constitutes a source of income for the church. No general rule can be given here, as all depends upon local circumstances. This, however, is certain, the deed granted must not convey the right of ownership, but simply the right of use. The moneys thus received, the Council of Baltimore directs, must not be appropriated by the priest.

290. Fairs, picnics, and other festivals, are the next means to enlarge the pecuniary resources of the congregation. The Council of Baltimore does not forbid them, but tolerates them with certain restrictions; priests are warned to be cautious in regard to them, as they are fraught with evil. This evil lies in the fact that thus the merit of the people is greatly diminished or lost altogether, it being not only a work of charity and religion, but also of personal gain; again, there is evil in the nightly gatherings of young folks, in dances, and the sale of intoxicating liquors. These two latter schemes of making money are now strictly forbidden. Only when there is a real necessity a pastor should hold a fair or festival of any kind, and then under the condition that all precautions be taken, to lessen the dangers as much as possible. Festivals, bazaars, etc., if arranged for the benefit of a church, are simply a *malum minus,* to be tolerated, but not to be encouraged. Let every priest on such occasions watch lest doubtful characters intrude themselves. Have a public officer stationed at hand, forbid the sale of liquors, eliminate unjust or scandalous games, tricks, etc., and never arrange a fair or like amusements during Lent or Advent, nor on Sundays, Holy-days, fast days. Of course, after it has been decided to hold a festival, a priest owes it to the congregation to work for it and to make it a success. For this purpose it is necessary to have as

little expense as possible, and to appoint the right persons in the different departments, that a good net income may be obtained.

291. As a last monetary source, donations may be mentioned. Thus, individual persons, or societies as a body, sometimes contribute towards the support of the church by making presents in the shape of altars, pulpits, chalices, windows, organs, bells, chandeliers, etc. With prudence and zeal a pastor ought to arouse a holy ambition or emulation of this sort among his flock; also occasionally remind people that have means to remember the church in their last will.

B—PRESERVATION OF ECCLESIASTICAL PROPERTY.

292. A pastor must be industrious not only in gathering funds for his parish, but he must also be careful in preserving well whatever has accumulated in the line of ecclesiastical property, whether movable or immovable. In most congregations there exists a board of trustees, or a committee of laymen, whose office is to assist the priest in the management of the temporalities of the parish. Lest they become a burden, actually ruling things according to their ideas, caution must be used to appoint or elect the right persons. (cf. Conc. Baltim. III., o. 287, IV.) In all matters of importance they ought to be consulted.

Finances cannot be kept in order unless there be a written record of both the receipts and the expenditures. In each parish or mission, therefore, several account books (books for pew-rent, collections, day-book), must be had. The entries must be made in a legible way, and the books ought to be kept in a suitable place at the parsonage, and if possible, in an iron safe.

It is proper to have a meeting of the trustees every now and then, and this meeting should be either monthly,

quarterly, or at least annually. An annual account or itemized statement of all sums of money that have been received or disbursed, of all debts, etc., must be made towards the end of the year, or at the beginning of a new year. One copy of it should be sent to the chancellor of the diocese and another kept in the archives of the parish. The people also should be made aware of the financial status. This may be done either by having financial statements read from the pulpit, or by printed reports distributed among the pew-holders.

293. Not only the cash money is to be handled carefully, but the whole property, movable and immovable, must be guarded well and kept in good condition. As to the church edifice, it is very expedient and necessary to watch minutely everything and see that all be in order. The roof, the windows, the steeple, the basement, etc., ought to be examined once in awhile. Repairs ought to be made without much delay, for delay will increase the cost. Next to the church comes the cemetery. A cemetery must be well fenced in, always closed and locked, and the graves, the walks, the trees, etc., ought to be well attended to. Being consecrated ground, it must not be profaned by amusements, the playing of children, etc.

The school house also forms an important object. The rooms must be made so as to accommodate all pupils comfortably and decently. The building itself, walls, doors, and windows, not less than the furniture, must be kept in such a shape as to be a credit to the congregation, and so that no parent may have a pretext to send his child to a non-Catholic school.

Finally, the priest's own residence must not be neglected. The different apartments should be clean and in a good condition. The furniture, being the property of the congregation, ought not to be abused. If the house is a frame building, it needs a coat of paint now and then. The yard, trees, garden, farm, stable, attached to the resi-

dence, must be well taken care of. Private parties cannot be allowed to encroach upon the property of the congregation and assume rights to which they are not entitled, such as the feeding of cattle, drainage, etc. Doings of this kind may be the cause why such property will sink greatly in value. Though it is not altogether forbidden to sell or rent church property, yet this can be done only with certain restrictions. The lease must not exceed three years. For the sale of real estate and *res pretiosae* or the placing of a mortgage, the bishop's permission is absolutely necessary. (cf. Bulla "Apost. Sedis," tabella IV., n. 3.) Finally, all church property ought to be insured against fire and storm in some reliable company.

APPENDIX.

PRIVATE FINANCES OF THE CLERGY.

294. According to the saying of Holy Scripture: "Qui altari servit, de altari etiam vivere debet," a priest, faithfully attending to his charge, is entitled to such an amount of money from the revenues of the church as to give him a proper living, adequate to his position. Since we have no ecclesiastical benefices in this country, custom or diocesan statutes will determine how much those engaged in the sacred ministry shall receive. The bishop of the diocese has the full power to fix the temporal income of his clergy, and no priest has a right to deviate from the rule thus established. If he does so without special permission he is guilty of theft and sacrilege, and makes himself liable to censure and punishment.

295. The main sources of clerical income in this country are the salary, the *jura stolae,* and donations. In most dioceses special laws exist regulating the salary of the clergy in their various positions. In the absence of such laws, custom or a particular agreement made with

the board of trustees will decide the amount. Care should be taken by each clergyman to get what is his due timely and at the proper season. If he allows it to accumulate too long (over a year), he will forfeit all title to it, except the Ordinary had granted a prolongation. (Conc. Baltim. III., No. 281.)

By *jura stolae* are meant such fees or perquisites as private parties are wont to give in consideration of a personal ministerial service given them by a priest. Local custom or diocesan rules again determine how much the people shall pay on the occasion. The rate in that case is to be taken at the lowest, so that the faithful are not forbidden to give more (provided such be done entirely voluntarily), nor the clergy to accept more.

Donations sometimes are made as extras for the temporal support of a clergyman. Such donations in the shape of free gifts may be offered either by individual parties, by societies in a body, or by the whole congregation. It must be observed, however, that when they do not consist of money, but of other things, for instance, a buggy, horse, house furniture, vestments, etc., they do not always constitute a personal present. A priest may be given only the right of use with the understanding that he will leave the things to his successor in case of removal. Particular circumstances must be considered so as to see whether such offerings are intended as personal and individual gifts. Special collections, taken up in the church with the permission of the bishop, at Christmas or Easter, rank as donations, of which no public account is to be made. Should the Ordinary forbid them, the priest must submit and not appropriate to himself any public collection.

296. Although a priest is free in the management of his own pecuniary affairs, yet he must observe well the rules of prudence and justice. He should not rashly contract debts, but promptly pay his creditors. Be not ex-

travagant in spending money, nor enter into wild speculation in order to get rich quick; keep a good account of your private affairs; do not forget the poor, the Church, and works of charity. The Apostle justly remarks: "Si quis autem domui suae praesse nescit, quomodo ecclesiae Dei diligentiam habebit?" (Timothy i., 3, 5.) The Council of Baltimore has a monition to this effect which is worth reading (cf. Conc. Baltim. III., No. 277.) On the whole, a priest should be satisfied with his position and not hunt after a fat place, as they say, this being entirely contrary to the promise he made when he entered the ecclesiastical state ("Dominus pars haereditatis meae," etc.), and leading to false and treacherous transactions, to calumny, hatred, simony, scandal.

PART II.

PAROCHIAL SCHOOLS.

CHAPTER I.

NECESSITY OF PAROCHIAL SCHOOLS.

297. Whenever possible a Catholic congregation must have its own parochial school, which means a school that is under the immediate supervision of the local pastor, and where all the children of the parish receive an elementary education in secular matters, together with sound religious instruction. The civil government in this country does not interfere with Catholics erecting their own schools, but since it does not contribute towards such erection, the support of these schools falls as a duty upon the Catholic body and in particular upon the parents that send their children thither. The fact that our own people have to pay a double tax (the tax for public schools also being demanded of them) cannot be admitted as sufficient ground for not having a Catholic school, neither is the priest allowed to neglect the erection of a parochial school, nor to close one which exists, under the pretext that on account of such a school he will have much extra work. Only a moral or absolute impossibility (long distance from the church, extreme poverty, etc.), may excuse, at least *pro tempore*. (cf. Conc. Baltim. III., tit VI.)

298. A priest who has no parochial school in connec-

tion with his church will never know the children of his congregation, the most precious part of his flock, as he ought to, and he may be forced to see them, one after the other, fall away from faith and religion as soon as they get a little older.

A school which "ex principio" excludes religion from its plan, as in the case with our public schools, cannot educate youth in a proper manner, for education is more than teaching. A man, whose intellect and memory are stocked with knowledge may have all the vicious propensities of corrupt nature left in his bosom. Here religion alone is able to remedy matters and to set nature aright. The influence of religion, however, must be brought about when a man is young, in early childhood, and it must go hand in hand with the other branches of education, for a tree can be bent only when it is a sapling and not after the trunk has become solid. The average moral standing of children who are sent to a public school, where no religion is taught, may often not differ greatly from the moral standing of those children who are educated in a Catholic parochial school; however the difference will be noticed in after life. The former will have no, or little, power to resist temptations to evil, whilst the latter, by their religious training, will have such power. "Scientific instruction will give you learned and clever young men and women, religious education will give you honest and virtuous citizens. Instruction separated from education serves rather to fill young hearts with vanity than to discipline them aright. It is quite otherwise with a right education. Such a training under the guidance of religion which is the regulator of the heart of man and the inspirer of pure and generous affection, implants and cultivates virtue in the most illiterate souls without the aid of much scientific polishing or instruction" (Cardinal Pecci, afterwards Pope Leo XIII., in a Lenten sermon.)

299. It seems superfluous, indeed, to discuss the

school question, as it has been completely settled by esclesiastical authorities. Papal encyclical letters, both old and recent, and decrees issued by Provincial Councils, and diocesan synods, in particular by the last Council of Baltimore, have put an end to all controversy on this point. Congregations as a whole, and parents in particular, are bound strictly or "sub gravi" to provide for the education of the rising Catholic generation by the erection and upholding of parochial schools as long as this is not absolutely or morally impossible for them.

Statuimus et decernimus:

I. Prope unamquamque ecclesiam ubi nondum existit scholam parochialem intra duos annos a promulgatione hujus Concilii erigendam et in perpetuum sustentandam esse, nisi Episcopus ob graviores difficultates dilationem concedendam esse judicet.

II. Sacerdotem qui intra hoc tempus erectionem vel sustentationem scholae gravi sua negligentia impediat, vel post repetitas Episcopi admonitiones non curet mereri remotionem ab illa ecclesia.

III. Missionem vel paroeciam quae sacerdotem in erigenda vel sustentanda schola adjuvare ita negligat, ut ob hanc supinam negligentiam schola existere non possit ab Episcopo esse reprehendendam ac quibus efficacioribus et prudentioribus modis potest, inducendam ad necessaria subsidia conferenda.

IV. Omnes parentes Catholicos prolem suam ad scholas parochiales mittere teneri nisi vel domi vel in aliis scholis Catholicis Christianae filiorum suorum educationi sufficienter et evidenter consulant, aut ob causam sufficientem ab Episcopo approbatam, et cum opportunis cautionibus remediisque eas ad alias scholas mittere ipsis liceat. Quaenam autem sit schola Catholica Ordinarii judicio definiendum relinquitur. (Conc. Baltim. III., n. 199.)

CHAPTER II.

Management of Parochial Schools.

A—EXTERNAL AFFAIRS.

300. The money needed for the erection and maintenance of parochial schools within the limits of the United States must be procured in the same way as funds for other ecclesiastical purposes. The house and furniture are usually paid for from the receipts of a special collection or subscription. The salary of teachers is made up by the monthly dues gathered from the pupils attending the schools. The amount of these dues should not be too high (fifty cents the highest). If the total sum does not suffice to defray the expenses, the rest may be supplied by money taken from those church funds which are not destined for a particular purpose. Persons who do not send children to school should be induced, nevertheless, to contribute towards its support, because the parochial school is no private concern, but a necessary annex to the parish in which all members ought to take an interest. The Fathers of the Third Plenary Council of Baltimore highly recommend, nay indeed, urge the establishment of free parochial schools and also indicate the way, when they say: "Let the laity provide a sufficient and generous support for the schools. For this end they will have to unite their forces so as to be enabled to meet at all times the expenses of the parish and of the parochial school. Let the faithful be admonished either by pastoral letters or by sermons or private talks, that they gravely neglect their duty if they do not provide, according to their means and power, for the Catholic schools. Especially ought those to be made to realize this obligation who rank above others in wealth and influence. Let parents, therefore, promptly and gladly pay the small monthly fee which it is customary to charge

for each pupil, and let the other members of the parish not refuse to create and increase the fund which is required for the support of the school. All—be they parents or other heads of families, or young men with an income of their own—should be ready to enroll themselves as members of a society which we earnestly recommend to be established in every parish, already introduced in some and freely blessed by the Holy Father, calculated to make the schools free, at least in part, by the regular if modest contributions of its members". Next to the funds, some other external matters are worthy of consideration. Thus, the school house should be near the church, on ground not too low nor too damp, lest it injure the health of the children. Light, heat and ventilation, deserve special care. The furniture must be neat, clean and commodious. The walls should not be left bare, but covered with maps, charts, pictures, etc., As a matter of course, in a Catholic school room a crucifix ought not to be wanting. The toilets must be separate for both sexes, and should be located in places neither too conspicuous nor too hidden. A playground also is indispensable, one for girls and one for boys; likewise a well or cistern, with a constant supply of fresh drinking water, but the children must be watched lest they take cold drink when they are overheated.

B—INTERNAL AFFAIRS.

301. After the school house has been erected, a priest cannot afford to sit down and let the school run its own way, just as if it had of necessity to become a success. From the moment that a congregation has been provided with a parochial school, the local pastor assumes the office of a superintendent or principal. The superintendent of a school is expected to be its controlling and directing power. His influence ought to be felt throughout the whole school, in all classes and grades, by teachers and pupils. He

must, therefore, endeavor to acquire, by study and observation, those qualifications which will enable him to be a leader in the educational sphere. By advocating the parochial school system, by commanding the Catholic laity to establish and maintain their own separate denominational schools, the clergy owe it to the Catholic body, to parents and children, to make these schools efficient in every respect, and able to compete, if not in the exterior, at least in the interior, with the public schools. The local pastor is responsible for all this. Upon him it will depend whether the parochial school is to flourish or not, whether it will be a credit or a disgrace. "Sacerdotes in cura animarum saepe saepius de gravissimo suo erga scholas officio in colloquiis et collationibus cum fratribus consilia conferant. Scholas suas sicut pupillas oculorum suorum diligant, eas frequenter, unamquamque earum semel saltem in hebdomade, invisant et inspiciant, puerorum moribus invigilent, zelum eorum congruis mediis stimulent, catechismum et historiam sacram ipsi per se doceant aut certe ut a magistris sodalibus congregationum rite doceatur, efficiant; ceteris studiis autem attentos oculos advertant, examinationibus publicis semel vel etiam bis in anno scholas suas notitiae fidelium subjiciant ac favori commendent. Operam dent, ut in scholis adhibeantur semper libri a Catholicis scriptoribus concinnati. Sanctis motivis ducti haec omnia curent, insuper scientes non fore, ut ad rectoratum inamovibilem vel aliud munus promoveantur, si partes suas erga scholas adimplere neglexerint" (Conc. Baltim. III., n. 201.)

302. It is to be lamented that our Catholic schools as yet lack organization. We have schools, but we have as yet no system, no uniformity in education. Successful attempts to meet this end have been made in some dioceses; but not, by far, in all, or even in the majority of them. In most places our Catholic schools are still like scattered sprigs, left to themselves; allowed to live or to die, just as

circumstances may permit. The duty incumbent, therefore, on the local pastor is so much the heavier and more important. By his zeal and wisdom he ought to supply whatever is wanting in the manner of general organization. Hence, the following suggestions seem to be in order:

The priest's efforts as to success in school work, and education of the young, are largely dependent upon the assistance he receives from the teachers. In most of our Catholic schools religious persons, both male and female, are employed as teachers. There can be no doubt as to their enterprise, their devotion to the cause of education. Wherever our schools have been a success, it is mainly due to the self-sacrificing spirit with which the religious of both sexes have labored. But, unfortunately, good will is one thing, and ability another. The teacher must have a knowledge of the matter taught and the manner of teaching. This is a weak point in some of our schools. The superiors of religious communities now and then send out members who though they may be exemplary men or women lack the qualities of a teacher. This may serve the religious community, for which each school is a source of income, but it injures the school and is a misfortune for parents and children. The religious garb, piety, devotion, and good example, are certainly quite a help in the work of education, but they cannot supply the absence of knowledge or of ability in teaching. It is wrong to put the pupils of a Catholic school into the hands of young, untrained and unskilled novices or candidates. The pastor, on whom the superintendency of the school depends, must consequently refuse each and every teacher who is not fit, and he should not accept such a one even on trial. However, it must be borne in mind that schools differ. What suffices as the standard of knowledge in one, may be insufficient in another. But no school, even in the most remote rural district, must be permitted to become simply the field of experiment of a religious community.

303. Again, a weak point lies in the frequent change of teachers, especially the religious. It cannot be avoided altogether; however, care should be taken to have matters arranged so that at least no change could be made by the superiors without the pastor's notice and express consent. The best way is to make a contract, if possible, in writing, in which a clause to this effect is inserted, so that teachers cannot be removed except for specified reasons. Lay people should never be engaged for teaching without a written contract by which they bind themselves to stay for a certain term.

304. The books also deserve attention. In a Catholic school only Catholic books should be used, namely, books which breathe throughout a Catholic spirit and not those which have only a Catholic title page. A certain series of books having been once introduced, a change ought not to be made except for grave reasons. Never should the teachers be allowed to make such change without the special consent and approbation of the local pastor or school committee, if there be one.

305. A school, to be well managed, must be divided into grades. The teachers may do this themselves at the beginning of each scholastic year. Still, it is proper for the pastor to be present when it is done, or else to request from the teachers a complete and detailed report of the grading done by them.

As to the plan of studies, nothing definite can be said. Circumstances will modify it more or less. The plan made out by the teachers must be examined well by the pastor as superintendent. In quite a number of our schools, no doubt, a great mistake is made by teaching too many things which are proper for high schools and academies, but not for parochial schools. These, being elementary schools, must not overstep their limit. The children should learn the very elements (writing, reading, arithmetic, geography, history, practical lessons in drawing and vocal music), next

to Christian doctrine and nothing more. If they receive a sound and thorough instruction in these branches the school fulfills its duty. Teachers, especially females and religious, are sometimes ambitious to have quite a number of items on their plan of studies, and the more high-sounding the name is the more it gratifies them. Such abuse must be stopped by the pastor at the very beginning. A fixed program should be prepared for each class or grade, and for a certain term (say, a month or a quarter), and no deviation from it should be permitted, except after due consultation with the pastor. Only by united efforts like these the school may be expected to prosper, and to remain what it ought to be—a primary school for all the children of the parish, and not a high school or academy.

306. To ascertain how the school works, the pastor must visit his school, its different classes at stated hours, every day, if possible. The object of his visit should not be only to give religious instruction, which is his exclusive right, but to make general observations, to watch both teachers and pupils, and to find out the general standard, the progress, the defects, etc. For the same purpose he ought to meet his teachers in a conference from time to time. Finally, public examinations, to which the parents or school board, if there be any, are invited, must be held once or twice a year, and monthly or quarterly bulletins or testimonials be given to each child. All this will be of great help.

307. It is true, the school managed in this way is a burden and an irksome task for the priest. However, it is a burden made light by a success which facilitates his other ministerial functions and labors. Priests who do not realize their duty in regard to the school, fail in an important charge of their pastorage, for no portion of the flock deserves such tender and steady care as the young. We ought to learn, indeed, from our enemies, who spare neither money nor labor to make the public schools flourish,

though they are not fit by any means to furnish a truly Christian education, and frequently are decidedly opposed to it.

Some priests use as a pretext for not attending to the school that they lack sufficient theoretical and practical knowledge in education. This supposition is not always ungrounded. However, the conclusion drawn from it is wrong. What follows from it only is that the priest, thus far unable to superintend a school, must make himself gradually acquainted with the rules of pedagogy. To superintend does not mean to make the teacher a tool, but it means to have a keen perception of all that concerns the school, all that contributes towards its welfare, to direct, and to guide. A year or two of practical work, if theoretical knowledge by reading the proper books on education is added, will not fail to give a priest sufficient experience.

The following appendix is a summary of pedagogical rules:

APPENDIX.

Rewards and Punishments.

A—REWARDS.

308. Although it is greatly to be wished that man should do his duty, simply for the sake of a good cause, yet it is not wrong to look forward to the reward that may await us. Especially children and young people cannot be educated well except reward, in some shape or other, be held out to them as an incentive. It helps to stir their ambition, their zeal and application. They become accustomed to what in after life will be a blessing, namely, untiring labor. No reasonable objection, therefore, could be raised against this feature of education, provided a moderate use is made of it with sufficient discretion and distinction.

Rewards ought to be given sparingly, lest they become a common affair, and cease to have effect. Besides only true merit, such as application or industry in learning, or good conduct, must serve as a basis; not talent alone nor personal predilection, nor external reasons, for instance, riches or influence of parents.

As to the particular manner in which rewards may be given, no general rule can be laid down, except that they must be in proportion to age, to sex, and to the work itself that has been performed.

B—PUNISHMENTS.

309. As the hope of receiving a reward stirs ambition and helps to make children good, so the fear of punishment stays wickedness and prevents them from doing wrong. But for this purpose it is necessary to take a correct view of the matter and not overstep the limits which prudence and experience suggest. Punishment presupposes guilt. For want of talents, for weak memory, for deficiency in judgment, involuntary forgetfulness, or accidental damage, a pupil at school deserves no punishment, but rather sympathy and kind advice. Moreover, punishment in school has only one object, *i. e.,* correction. The teacher in punishing, does not resemble the judge, but the physician. Persons are not wont to apply to the physician for every trifle, and so also at school children ought not to be punished for every small fault. Medicine must not be turned into daily food. It is much better to educate by good example and appeal to self-respect.

Regard must be had of the individual case, and the punishment shaped according to it. Thus it makes quite a difference whether one and the same bad act was committed through wickedness or through carelessness; whether it occurred the first or second time; whether the delinquent shows sorrow and shame, or cares little about what he did.

310. Punishments may be classified in the following manner:

1. Reproof. It has many degrees. It may be given by a look, a gesture, a movement of the hand or head, or by words. It may be done privately or publicly. In no case, however, should it become an insult by the use of opprobrious names.

2. Separation from the rest of the class. This punishment is fit for quarrelsome, talkative children, but only for those of young age and for a short time.

3. Confinement after school hour. It should be resorted to for real mischief, great neglect in studying, and the like, and always be under the supervision of the teacher.

4. Imposition of tasks (Strafarbeit). The writing which is imposed should not be too much, and it must bear proportion to the nature of the fault.

5. Corporal punishment. Some have rejected it altogether. No doubt it is an extreme means, and must not be employed except in extreme cases and for grave moral faults, such as lying, stealing, impurity, obstinacy, and stubbornness. As a matter of course, it is applicable only to children of a younger age (up to ten or eleven), rather with boys than with girls. A priest must never punish girls in this way, since it is against clerical decorum. The health of the youth ought not to be hurt by corporal punishment, and the civil laws must also be taken into consideration.

PART III.

Spiritual Direction.

CHAPTER I.

SOCIETIES.

Article I.

SOCIETIES IN GENERAL.

311. The Church being a living body, cannot sustain her life unless the individual members be mindful of the obligations they have in their own sphere, and try to exercise a wholesome influence one upon another. To effect this and to facilitate the great aim which the God-man, Christ, has entrusted to His Spouse, it has been customary from apostolic times to divide the work, and to assign to those engaged in the sacred ministry a certain portion or field of labor. This is the origin of dioceses, parishes, congregations, etc., which, in the particular form in which they exist to-day, are the result of history and human action, but as to their end and essence, they are the natural outgrowth of that ecclesiastical organism which was instituted by the divine Saviour Himself. A parish priest, pastor, or rector, as people are wont to call him,

after he has been assigned to his post through legal authority, is bound in conscience to watch over the spiritual welfare of his flock. Both individual persons and the parish as a body come under his care. Leaving aside now the question what is to be done with the individual, we shall first discuss the means by which the spiritual standard of the whole congregation as a body might be enhanced. The most effectual means of this kind to-day are societies.

312. Societies may be formed in different ways, and for different objects. There are societies formed by men of certain professions, for example, business men, literary men, etc., with a solely temporal but laudable object. These do not come within the jurisdiction of the Church at all. There are secret societies more or less opposed to religion. These have been condemned by the Church. There are societies composed of Catholics only, but with no decidedly Catholic object. About these the Church remains indifferent. Finally there are "Catholic societies" to which only practical Catholics may belong, because they intend to foster Catholic faith and morals in some particular sphere. They may be formed so that all Catholics, irrespective of diocese or parish, can join them, or so that only the members of a certain parish may belong to them. The latter are called parish societies, and the parish priest is the natural ruler and leader of them, inasmuch as without his consent or approbation, none of the kind could be erected, or, if erected, could continue to exist. It may be disputed theorethically whether it is wise or unwise to have Catholic societies within the limits of a parish. Practically the question has been settled. At least in city parishes of considerable size they are an absolute necessity because without them Catholics will remain isolated, and may be easily caught by societies which are hostile to Church and religion. The children of light ought to learn from the children of darkness. If the latter use all sorts of attractions to draw people into their camp, the former

should do the same in their own way, and concentrate the conservative and Catholic forces, which are in the individuals, into a common union or body and thus to remove all evil influence by concerted action. The number of Catholics annually lost to the Church in cities and towns is great; still it would be greater if zealous priests and pastors had not tried to build a bulwark around their flocks in the shape of parochial Catholic societies. If at times they give rise to evil, it, on the whole, is outdone by the good they effect. The management and direction of societies demand extra labor on the part of the priest, but no work should be too hard for a man who is filled with a zeal for the House of God, the best ornaments of which always are faithful, virtuous souls. A Catholic priest ought not to allow himself to be surpassed in zeal by Protestant ministers and agents of secret societies. Hence we deem it proper to make a few suggestions concerning the management of parochial societies:

313. 1. Societies are free organizations, wherefore no undue influence should be used to make people enter them. The best means to promote and propagate them is the good example of the actual members.

2. Care must be taken in admitting new members. Only those should be chosen whose antecedents give a sufficient guarantee that they will be a credit to the society for the society is no field of trial with an object to reform people. Those who are not practical Catholics, who belong to a secret lodge, or who have given public scandal, must be excluded.

3. No less vigilance must be exercised in removing promptly from the ranks of a society those who prove to be troublesome, or who do not by their very lives show that they are ready to foster the ends for which the society has been organized.

4. No society will be able to live long unless the members meet at stated times, both for religious exercises

and social gatherings, and to discuss matters appertaining to their organization. Regular attendance must be secured by roll call or other means. The meetings must not occur too often; they must be held on the proper day and at the proper hour. They ought to be made interesting, so that all will be anxious to be present. Therefore, it is of importance to have a variety of religious exercises. The address given by the priest or pastor, instead of being a sermon or a commonplace talk, should be a well-prepared lecture on subjects which are apt to arouse attention. Such are social problems, historical topics, etc. The so-called question box may also prove useful for this purpose, especially with a young ladies' society.

5. All parochial societies must have a clause in their constitution or by-laws by which the members are obliged to receive the Sacraments in a body at fixed times, circumstances determining how often and when.

6. Societies have need of pecuniary resources. The money should be given into the hands of a treasurer, chosen by the members. This treasurer must be a trustworthy person, and be requested to give a full account at the meetings. It is a bad policy on the part of the pastor to assume the office of treasurer himself, to divert the moneys gathered by societies from the end for which the society has been established, except on a special occasion, when, by a common vote, the members decide to make a donation to the church, school, etc.

7. The election of the various officers should take place without interference from outsiders. Even the priest should not use his influence save in a general way. Officers are elected by secret ballot, and, as a rule, should serve only one term, so as to avoid jealousy and ill-feeling.

Article II.

SOCIETIES IN PARTICULAR.

314. Parish societies must be divided according to sex and age. Men and women, the younger and the older portion of the congregation, should have their separate organizations. Following this principle, every large city parish could and should have at least four distinct bodies, that of young men, of young women, of married men, and of married women.

A—THE SOCIETY OF YOUNG MEN.

315. No class of people deserve more attention and care on the part of the parish priest than the young men, for no class is exposed to greater dangers regarding faith and morals, so much, indeed, that it is almost a wonder if a young man in our days and country does not fall away from the Church. Clergymen having charge of souls seeing this and remaining idle, are not doing their duty as they ought. The objection sometimes made that, in spite of all exertions, still the young men become deserters to the Catholic cause, does not avail any because even if the percentage thus saved should be small, it is worth the labor and trouble, since the future of the Church will depend greatly upon it.

Father Valuy S. J. in a small work written with a view of commending to all priests zeal for the salvation of souls, says: "Man is the head of the family, the ruler of society, the king of creation. In the measure in which we fail to make the spiritual needs of men our work, in the same measure will they get into the way of caring for neither priest nor religion. What sort of being will man grow to be if we occupy ourselves solely with the saving of women? A being the like of whom has never

been seen in this or any age or country, without God and without the thought of a future life, whose only habits will be those of violence and whose only desire that of creating disorder. Society in turn will speedily become a repulsive aggregation of covetous and jealous mortals, with only one purpose in life, that of accumulating wealth as a means to gratify the baser passions. To what, then, will our ministry be reduced in a multitude so degraded? Simply to the routine of baptizing and marrying and burying, and possibly we may not always have even this to do. But is this the ministry of building up established by God to generate Jesus Christ in souls, to nourish and strengthen His life in them? If you do not set to work upon men, you are building upon a foundation of sand. You may devote your energies to the children, but will they follow a different mode of life from that taught them by the example of their fathers? You may beautify your churches and richly adorn them, but what will be the good of it? In a little while there will be no worshippers, none to listen to your preaching, no, not even penitents at your confessional or communicants at the Sacred Table."

To induce the young men to start or enter into a society of their own, the priest should visit them in their homes or places of work, and try to gain their confidence by friendly and familiar conversation, since otherwise they may feel reluctant and rather prefer to remain at a distance from the clergy. In order that such a society may flourish and succeed well, it must have a special hall or room, rented or bought where the members may meet and amuse themselves in innocent sports and plays of various kinds. This feature is necessary to outweigh the evil influence to which they are exposed in public places of amusement. Prudence, however, suggests to commence on a small scale and to enlarge only gradually, lest the expenses run too high from the very beginning and deter many from joining. Order must be kept up as to the days, hours and seasons of the meet-

ings, wherefore the officers entrusted with the management should be reliable men, somewhat elderly, in whom the rest have confidence and whom they will respect. The pastor or priest should visit the young men in their hall frequently, speak friendly to them, encourage them, but, as a rule, he should not take actual part in their games or sports, or only seldom.

316. It helps a great deal towards keeping up the interest in the society, if, from time to time, a special address in the form of a lecture is given to the members by their own pastor, or some other clergyman. On this occasion they may be allowed to bring with them their non-Catholic friends, but on this occasion only. It is an abuse to have mixed meetings of Catholics and Protestants in the hope of making converts, and likewise to have mixed meetings of both sexes in order to effect or open the way to Catholic marriages. Bad scandals will usually be the outcome of these gatherings.

317. In regard to the reception of the Sacraments, we advise not to ask too much of the young men. It is better to demand little, and then be strict in enforcing it. In most cases the pastor ought to be satisfied if they go to confession and receive Holy Communion in a body four times a year. To control it, and to secure regularity, various modes may be resorted to; for instance, small cards or tickets collected by the secretary. Absentees should be admonished, but not dismissed at once, until after repeated warnings they show utter neglect. A prudent pastor will usually not fail, by kind words, to keep such as are wanting in regularity within the ranks of the society.

(B)—THE SOCIETY OF YOUNG LADIES.

318. The most important parish society, next to that of young men, is the society of young women. It is

usually erected as a sodality of the Blessed Virgin under various titles (Immaculate Conception, Annunciation, etc.). All the young women of the parish, from the time they are dismissed from Sunday school or Christian doctrine class, until they get married, may and should belong to it. Circumstances often render it difficult to have a young men's society in the parish, but a young ladies' society can be started easily, and no parish even of small size ought to be without it, at least in cities. The female sex has a natural tendency towards religion and is inclined to works of piety. The pastor need but foster this spirit a little, and he will not experience serious difficulties towards getting a flourishing young women's sodality. However, he must be careful to observe a certain sobriety and dignity in word and action with these spiritual children lest they lose the respect they owe him and by too great familiarity cause be given for jealousy, envy, slanderous talk, and even for scandal.

319. The young ladies' society ought to meet once a month, on a Sunday or week-day. They may first convene in the church (before a Blessed Virgin's altar), and have some religious exercises consisting of prayer, singing, and a short address made by the priest. The subject of this address should be adapted to the peculiar wants of the hearers (mixed marriages, company-keeping, vocation to the religious state, helping the poor, etc.). On the whole it is of importance to foster in the members those virtues which become their age and sex, such as modesty, humility, obedience, charity, etc. After they have thus met in church, they may meet in some other convenient place (school room, basement, parsonage) for the transaction of business and those matters which can not be well dealt with in church.

320. It is proper to furnish this society with a well selected library, containing books that are fit to be read by Catholic maidens. As to the reception of the Sacraments,

it is customary to oblige the members of this sodality of young women to a monthly communion. On this occasion they should wear a medal or other badge, and make a short thanksgiving in a body after receiving. Finally, it helps well to draw the attention to the society and to gain members, if at the marriage, at the funeral, etc., of a sodalist, care is taken to display some special pomp and solemnity. To secure the blessing of heaven, it is also proper to have a Mass said once a month for the society. The stipend should be furnished from the society funds.

C—SOCIETIES OF MEN.

321. The third society deserving attention is that of men, comprising under this name the male portion of the parish which is married, or, if they are unmarried, those at least of an advanced age. There are different ways of starting such a society. Either have a society with a solely religious end (Holy Name society against cursing, etc.) or form a union with temporal appendix in the shape of mutual aid in time of sickness or case of death. This latter may be preferable because it is highly practical and takes away all excuses which otherwise are wont to be alleged for joining a secret lodge, to which a life insurance policy is attached. It must be borne in mind, however, that our Catholic mutual aid societies recently had some financial trouble. The basis on which they built their calculations has proved faulty. Bishop McQuaid of Rochester some time ago pointed out the weak spot when he said: "Catholic fraternal organizations followed the lead of non-Catholic ones and blundered as they had blundered. Experience soon taught both that they were making promises which could not be kept; knowingly to make such promises is criminal, as any master of moral theology can decide. The organizers of fraternal organizations were in good faith. They judged that by keeping down expenses along many lines,

there would be no need of charging for insurance the heavy premiums required in the old-line companies. To some extent this was true but not to the extent guessed at. When time demonstrated to the fraternal organizations that their rates of assessment were too low to enable them to keep their promises to their members, they called to their assistance, in a national congress, professional actuaries, who, after a diligent examination of the rate of mortality in fraternal organizations based on the reports of said organizations during the years of their existence and determined on the life of expectancy for each from 18 to 49, on this calculation decided the amount to be paid in each monthly installment on a safe and permanent rate. From this rate, decided on by competent experts, there can be little deviation." It is advisable to have a special clause inserted in the constitution, giving to the priest or local pastor the right of always attending and presiding at the meetings, even if he be no member himself. Those meetings may be held once a month. Those who belong to the society should receive the Sacraments in a body with badges or regalia, four times a year, or at least three times (at the Christmas or Easter season).

322. A special remark may be added here about temperance societies. Temperance societies, well arranged, will not fail to create much good amongst the members and for the parish at large. Their object is to foster sobriety and moderation in the use of intoxicating liquors, which object is very laudable and has the approbation of the highest ecclesiastical authorities. (cf. Conc. Baltim. III., no. 262.)

There are two ways to establish these societies, either as a total abstinence union or as a league of the cross. The former obliges its members to abstain from the use of liquors altogether, the latter only aimes at doing away with excess, especially with treating. The means adopted by both are the pledge (an oral or written promise), prayer and the

Sacraments. The pledge is only accidental or subordinate, and may be taken also by those who do not belong to the society. It alone will not render or keep a man sober; the spiritual aid offered by Christ and His Church must be added. Therefore, the members of a temperance society should say a special prayer every day and receive holy Communion in a body at fixed times.

Pope Pius X, in a letter addressed to the President of the Catholic Total Abstinence Union of America, the Bishop of Pittsburg, under the date of July 10, 1906, heartily endorsed the work done by the Association and at the same time granted the following indulgences:

1. A plenary indulgence on the usual conditions to each member on the anniversary of his admission.

2. A plenary indulgence to all members at the hour of death, provided they have confessed and received the Holy Eucharist, or, if this be impossible, provided they make an act of contrition and invoke the name of Jesus orally, or at least in their hearts.

3. A plenary indulgence on the principal feast day of the Union, determined by the vote of the members and approved by the Bishop of the place which is the center of the Union, provided the members observe the due conditions, and visit, each his parish church, at any time between the first vespers of the feast and sundown of the following day.

4. An indulgence of seven years and seven times forty days on four days in the year, selected in the above manner by the Bishop, provided each one visits his parish church and prays for the intention of the Sovereign Pontiff.

5. All these indulgences can be applied as suffrages to the souls in purgatory.

323. In German congregations the "Central Verein" will work well. It is a mutual aid society spread over the whole United States. It has existed for a long time, has

always been loyal to Catholic principles, and has done great good.

324. Whilst speaking of the societies of men we feel compelled to add a few remarks regarding some certain kinds of Catholic societies which within late years have arrested public attention. We mean the Catholic Foresters, Knights of Columbus and several others of the same stamp. They have spread far and wide and many look upon them as the only Catholic societies that are up to date. This, no doubt, is an exaggeration. However, we concede that they have done a great deal of good. The Knights of Columbus for example contribute much to benevolent purposes, they endeavor to relieve the poor and suffering, they try to use their powerful influence towards obtaining for Catholics the political and social rights which Protestant ignorance and bigotry now and then attempt to deprive them of. Thus in the State of Massachusetts some time ago they secured religious liberty to the inmates of the public institutions. The residents of Milwaukee are indebted to them for several thousand valuable Catholic books which they succeeded in placing on the shelves of the City library and for the special catalogue of these books that was printed under their auspices.

Some feel inclined to consider all these societies of modern type fads which like other products of the day will grow for a while and then go out of fashion. Perhaps this is going to be their lot. However, in the meantime as long as they exist, shall we oppose them? This does not seem to be prudent. The Church, in consideration of the service which so far they have rendered to the Catholic body, ought to take these organizations under her tender care, to guide and correct them, that they may be led into the right channel. Yet whilst we encourage the members to do good and to help the Catholic cause, we must not be blind to certain abuses which we happen to witness about them.

Some find fault with the secrecy which they observe in their meetings. Now, this secrecy, we understand, is not absolute, because they are prepared to disclose their plans and designs to ecclesiastical authority, whenever the latter requests them to do so.

Another charge made against the societies is that in their rites and ceremonies there occurs a great deal of foolish mummery apparently borrowed from the masonic lodges. This charge indeed is more serious. They tell us that they do not attach any mysterious meaning to those rites as is done in masonic circles, but adopt them only in order to give the members the benefit of some humorous diversion which the lodges are wont to afford. Catholics, they argue, will thus be kept away from the masonic societies. We cannot accept this view. There is danger lurking at the bottom. We have reason to fear that our Catholic people will become too familiar with the forms and rites of the masonic societies. By and by they may begin to believe that there is no essential difference between the so-called secret Catholic societies and masonry. Here indeed is a duty waiting for the clergy. They should induce the leaders of these societies to drop the objectionable features. College boys may be permitted to indulge in a certain amount of tom-foolery, but men of mature age and sober mind ought to keep aloof from it. Priests who join the society must make it a condition that they will not be compelled to take part in any ludicrous performance, because this is incongruous with clerical dignity.

A further complaint made against the societies is that they are quite independent inasmuch as they have too much in the line of worldly amusements, such as dances, excursions and the like, not observing well the laws of the Church, diocesan statutes, etc. We do not know how true this is. But if it be so, we believe, the clergy is probably to be blamed for it. Wayward children ought to be set right; they should be warned, be reproved and in case of

necessity be punished. We know well enough that there are some obstacles in the way. Priests, such is a sad fact, do not always act on the same line of principles. Some are too lax, others are too strict. Let all pastors of souls who have any dealings with these societies keep up friendly relations with the members, in particular with the leaders, and try to turn the societies into agencies for good.

D—SOCIETIES OF WOMEN.

325. Besides the young ladies' sodality, there should be a society made up of married women. It may either be connected with the altar society, especially in small parishes, or be altogether separate. In the latter case, it might be erected under the title of "Christian Mothers' Union," "Rosary Society," "St. Ann's Society," etc. In one way or other it can be established in almost every congregation.

The "Society of Christian Mothers" is a canonical confraternity and care must be taken to have the rubrics and rules, as prescribed by the *Congregatio Rituum,* well observed. Its object is to foster in Christian mothers those virtues which they need in the education of the young. The married women, when they form a band or union, should receive the Sacraments in a body once a month or at least every other month, and have a meeting just as often with a conference given by the rector of the church on the obligations of their state of life.

CHAPTER II.

Confraternities and Pious Associations.

Article I.

GENERAL RULES.

326. What is meant by a Confraternity? A Confraternity is wont to be defined thus: A union with a distinct name or title which has been erected with the special approbation of the Ordinary of the diocese, consisting of a number of Catholics leagued together for some particular exercises of devotion or works of Christian charity. "Coetus honestorum ac piorum hominum, qui cum permissu ac auctoritate sui Ordinarii sub quodam titulo praecise ad pietatis et caritatis officia exercenda se congregavit." (Instr. Eystett.)

A Pious Association differs from a Confraternity inasmuch as it does not need the special approbation of the Ordinary but only a general concession or mere toleration. This strict line of difference, however, does not seem to be drawn so close any more at present. Hence what we say in this paragraph applies more or less to both organizations.

Unlike Parish Societies which are limited to the membership of the parish in question, Confraternities and Pious Associations, though attached to a parochial church, are entitled to enroll each and any Catholic that is willing

The propaganda is inclined to make distinctions in accordance with the peculiar needs of a country, province, or diocese. The faculty usually reads about this way: "Facultatem concedimus erigendi intra fines suae dioecesis, exceptis locis ubi adsunt Regulares ex privilegio sui Ordinis ejusmodi facultate gaudentes, quascunque pias Sodalitates a S. Sede approbatas iisque adscribendi utriusque sexus Christifideles ac benedicendi coronas et scapularia earumdem Sodalitatum propria cum applicatione omnium indulgentiarum, quas Summi Pontifices praedictis Sodalitatibus, coronis et scapularibus impertiti sunt, exceptis Confraternitatibus SS. Rosarii, in quibus ut fideles indulgentias etiam peculiares lucrari valeant, quae competunt Confraternitatibus erectis auctoritate Magistri Generalis Ordinis Praedicatorum, ad eundem recursus habendus est."

329. Almost all Confraternities nowadays have a sort of initiation rite which is more or less solemn according to circumstances. This rite, after it has received the approbation of the ecclesiastical authorities, ought to be followed, although each and any form of enrolling members will suffice as long as no essential point is omitted.

The names of the new members must be duly registered in a special book, at least if they desire to gain the indulgences attached to the Confraternity. This is evident from the following decree: "Quaeritur, utrum in iis sodalitiis, quae sollemnem aliquem receptionis ritum adhibent (ut Congregationes B. Mariae Virginis), confratres hoc sollemni modo a legitimo Sodalitatis praeside recepti lucrari possint indulgentias, licet in libro Sodalitatis non in scribantur? Resp.: Negative, si agatur de Confraternitatibus proprie dictis."

period. They are authorized to affiliate to themselves other Confraternities of the same name and title. This affiliation at once gives the members a right to all the indulgences bestowed upon the Archconfraternity. Moreover, if a religious Order has been empowered to erect a Confraternity endowed with indulgences by an apostolic Brief, then these indulgences are communicated at the very moment when the canonical erection takes place. Finally a few Confraternities, for example, the Confraternity of the Blessed Sacrament, have indulgences attached to themselves in such shape and form as to entitle the members at once to participate therein without any further formality.

A Confraternity or Pious Association must have a leader or president, that is to say a priest who is entrusted with the spiritual direction of the members. The local pastor is not the 'ex-officio' director. The director is appointed by the bishop and the latter is free to select each and any clergyman whom he deems fit for the charge. The one who has thus been appointed is authorized to receive new members, but he cannot subdelegate others nor has he power to bless articles of devotion and attach indulgences to these without a special faculty. That faculty may be obtained either from the superior of the religious Order with which the Confraternity is connected or from the director of the Archconfraternity to which it has been affiliated.

328. In mission countries which are under the spiritual jurisdiction of the Congregation of the Propaganda, bishops often receive special faculties that empower them to erect in their dioceses almost all Confraternities that have been approved by the Holy See. The canonical erection made by virtue of such apostolic faculty implies also the bestowal of the indulgences otherwise attached to the respective Confraternity. These ample and extraordinary faculties are not given in the same form to all bishops.

to submit to the constitution and rules by which the Association is governed.

The bishop of the diocese alone is *jure ordinario* authorized to erect a Confraternity. The vicar general or any other official cannot justly assume this right, except he should have been delegated by the bishop. The superiors of some religious Orders have obtained a privilege from the Holy See to establish certain Confraternities not only in their own churches but also in those of which the secular clergy or some other religious community have charge. In fact, the erection of some Confraternities is reserved to the respective Order to which they are affiliated. However, the bishop of the diocese must always give his consent.

Confraternities cannot be erected in the chapels of nuns except those which are intended only for the inmates of the convent. Again, it is forbidden to have more than one Confraternity of the same name and title in one and the same church or in two churches that are situated close to each other. Formerly the Holy See did not permit the erection of more than one Confraternity of a given title in one and the same town or city. However, of late this law has been modified. It is now left to the judgment of the Ordinary of the diocese to decide whether there is a sufficient distance between the churches. As a rule they ought to be two or three miles apart. Care must also be taken not to have too many Confraternities, though of a different name and nature, in one and the same parish, because this is apt to give rise to jealousy and to cause a split of spiritual forces.

327. What about the indulgences? To secure these and other graces different modes may be followed. The simplest way is to send a petition to the Holy See. But there are certain associations called Archconfraternities and located at divers centres, Rome, Paris, etc., to which a series of indulgences has been granted for an indefinite

Article II.

SPECIAL NOTES.

A—THE CONFRATERNITY OF THE SACRED HEART OF JESUS.

330. The devotion to the Sacred Heart of our Blessed Lord and Redeemer is one of the most popular forms of Catholic worship. Ever since the God-man Christ deigned to appear to His faithful spouse Mary Margaret Alacoque to reveal to her the mysteries of His love, pious people vie with one another to pay homage to the Heart 'that has so loved man.' Father Noldin justly says: "In the age in which our lot is cast, mankind is so engrossed with material interests that men do not hesitate to renounce all hope of a blissful eternity, if they can but gain the world and enjoy all that it offers.—The devotion to the Heart of Jesus is the devotion needed in our day, it is the divinely appointed means of remedying the evils, supplying the religious necessities of the present time; it is an antidote against the poison of pride and sensuality, a cure for coldness, indifference, unbelief.—We can certainly render no greater service to our Lord than by making the devotion our own and propagating it to the utmost of our power. Its history amply demonstrates that He has its extension much at heart; He would not have appeared so often to B. Margaret, He would not have instructed her Himself in every particular concerning it, He would not have made such great and glorious promises to those who should practice it, had He not regarded its adoption and extension as a matter of vital importance. And who is to spread it if priests do not? Consequently two of the promises He makes are exclusively for priests. "Those who labor for the salvation of souls," our Lord says, "shall receive a peculiar facility for touching the heart of the

most hardened sinners and shall in general meet with wonderful success in their work, if they have a profound devotion to the Heart of Jesus." Again, He promises that the names of all persons who take pains to spread this devotion shall be inscribed upon His Heart never to be effaced. One would think this first promise would be sufficient to inspire us with ardent zeal for the devotion, yet our Lord adds no less a promise than this, the grace of final perseverance, predestination to eternal felicity, to those who practice it faithfully and spread it diligently. A precious privilege indeed."

331. In order to promote the devotion to the Heart of Jesus among his parishioners the priest can use no more effective means than to establish a Confraternity of the Sacred Heart. That he may succeed in this pious undertaking, he must first make the people thoroughly acquainted with the matter. Let him deliver a series of discourses on the subject and try to arouse his flock to a deep love of our Holy Redeemer Christ Jesus. The praise which the Roman Pontiffs have given to the Confraternity and the graces and privileges which they have bestowed thereon ought to be well explained, so that the faithful will appreciate the Association and deem it an honor to be received into it. After a sufficient number, let us say a dozen or more, have expressed their wish to join the Confraternity, steps should be taken for a canonical erection. Recourse must be had first to the bishop. As soon as the latter has given his consent the Confraternity may at once be established. After a lapse of time, when the priest sees that the membership is increasing and the Confraternity bids fair to become a solid body of pious worshipers of the Sacred Heart, application ought to be made to the Archconfraternity at Rome (S.Maria de Pace) to obtain a diploma of affiliation. "For this end," says Father Noldin, "a written request in Latin must be forwarded to the secretary, enclosing the episcopal certificate

and the customary fee of six francs. And when the diploma of the aggregation is received, it must be laid before the bishop for his inspection. These formalities having been gone through, the reception of the members may take place. Although any one may inscribe the names in the register, the new members can only be admitted by a priest who is empowered to receive them. Any one desiring to become a member must, if possible, make application in person. No fee is to be taken for admission and inscription in the register of the Confraternity, yet a voluntary offering may be made for defraying expenses, or for the services of the Church. It is not compulsory but highly advisable to give associates a certificate of admission, so that they may always have a memento by them, as well as a list of the rules of the Confraternity and the indulgences attached to it."

B—THE APOSTLESHIP OF PRAYER.

332. The Apostleship of Prayer stands in close relation to the Confraternity of the Sacred Heart. It is a pious Association founded for the purpose of promoting the glory of God and the salvation of souls by devout supplication and other works of piety. It was started in the year 1844 in the south of France, whence it soon spread all over the world. At present the membership has reached about 12 millions.

There are three degrees of associates. The first degree is made up by those who make an oblation of their daily prayers, works and sufferings in union with the Sacred Heart to further all the intentions which our Lord Christ Jesus is presenting to His Heavenly Father in Holy Mass. The second degree is composed of those who besides this recite every day one "Our Father" and ten "Hail Marys" for a special intention proposed to them at the beginning of each week. This intention is wont

to be approved of by the Pope. The third degree consists of persons who to the duties of the first and second degree add the monthly communion of reparation. By it they strive to appease the anger of God called forth through the sins of men and to remove the obstacles which render our prayers less effective.

The officers of the organization are these: The General of the Society of Jesus is ex-officio the General-director, but as the centre is at Toulouse (France), he delegates one of the fathers who reside at that place to take charge of the matter. This one appoints the diocesan directors, because in each diocese there ought to be a priest as a leader. The Ordinary must approve of this appointment. The diocesan director again with the Ordinary's consent selects the local directors. These local directors are authorized to receive new members. They may also, if they deem it wise or necessary, appoint promoters. The latter, as the name indicates, are charged with the duty to keep up the spirit of piety and prayer among certain groups of the members and to work in the interest of the Apostleship by winning new candidates.

333. That the Apostleship is worth the support given to it by the Roman Pontiffs may be seen from its wondrous effects. The Messenger of the Sacred Heart which is the official organ of the society, abounds in examples that tend to demonstrate what a power the prayer of those who are united in the Lord has.

"The priest who is keenly alive to the evils and needs of the day, and is desirous to aid in curing them, will not fail to introduce the Apostleship of Prayer among his flock and do his utmost to propagate it. Both, faith and experience, teach us clearly and plainly enough that intercessory prayer exercises an almost incalculable influence over the course of events and the life of the Church at large. Instant, persevering prayer is indispensable if the religious indifferentism and the moral corruption

which have gained ground even among Catholics are to be checked and eradicated. Of late the Church has been deprived of one of her most powerful weapons of defense against her foes, one of the most efficacious means of reviving the faith of her children, because in many parts of the Catholic world the contemplative Orders, Orders of prayer and penance, have been forcibly ejected from their peaceful dwellings. This may possibly be the reason why the Holy Spirit, as if in compensation for this loss, has awakened an extraordinary spirit of prayer in the Church of God. The devotion to the Heart of Jesus, in union with the Apostleship of Prayer, is the antidote in the fullest sense of the word for the ills of the present day. For the last ten years the regenerating influence of the devotion has been strikingly manifested, and within that period, through the merciful, loving kindness of God, the Apostleship of Prayer has arisen and spread rapidly. It may confidently be affirmed, that all that is elevating and cheering, all that we see to be grand and wonderful in the present fierce struggle waged by the Church in her severe trials, is in a great measure to be attributed to the devotion of the Sacred Heart and of the Apostleship of Prayer. And only by the increase of prayer can society be cured of its mortal malady, and health and vigor be restored to it." (Father Noldin.)

C—THE CONFRATERNITY OF THE HOLY NAME.

334. This Confraternity is affiliated to the Dominican Order. The General of the Order has the right to erect the Confraternity; he may also delegate any priest, secular as well as regular. The consent of the Ordinary is always required. The object of the society is to suppress the widespread evil of cursing and abusing the Name of God. The Holy See has granted to the members quite a number of indulgences.

In the Ecclesiastical Review (vol. XIV, page 487) some practical hints are given as to how a society like this may be established among the male portion of the parish:

"You can have a Dominican Friar establish this society for you, on the payment of his traveling expenses and a small sum for charter, etc. This sum can be easily collected at the meeting for organization. Have your date fixed with the Friar. Advertise and announce, so as to give it the widest circulation possible, the notice of a sermon or lecture on an important topic by a Dominican Friar, who will preach in the picturesque garb of that ancient Order of the Church. Gather as large a crowd as you can for his discourse, which ought, if possible, to be Sunday evening. Have all your parishioners come, if the church will hold them; if not let it be for men only. Say nothing about organization. Get your parish to listen to the eloquent discourse on the important matter. The Friar will do the rest. To keep up interest, have the meeting purely devotional. The best time for such is undoubtedly after the Mass at which the members receive Holy Communion. The meeting should be in the church. Let the priest do all the talking with exception of roll call, which should be done by the secretary. The instruction should be short and to the point; no scolding and not a word about money. The wearing of the button, which forms the badge of the Holy Name Society should be encouraged. In these days of buttons, charms and pins, this device has great attraction and accomplishes much good. Let the members feel that the whole object is to better them spiritually, and you will have a prominent body of organized men of which you may well feel proud."

D—THE CONFRATERNITY OF THE BROWN SCAPULAR OF OUR LADY OF MOUNT CARMEL.

335. The word *Scapular* (the name is derived from the Latin scapula) means a garment consisting of a broad piece of cloth with an opening in the centre for the head. It is worn over the shoulders, so that one part hangs down in front, on the breast, and the other at the back almost to the ground. Several religious families have adopted this sort of garment in addition to the habit as a distinctive mark of their Order. Prominent among them are the Carmelites, whose original motherhouse is situated on Mt. Carmel in Palestine and who are devoted to a special veneration of the Mother of God. Hence the expression Scapular of Our Lady of Mount Carmel. This Scapular is of brown color, wherefore sometimes it is called the Brown Scapular. Tradition says that the Blessed Virgin herself offered the garment to a certain St. Simon Stock in the year 1251 at Cambridge in England. The devout servant of Mary who then was Superior-General of the Carmelites of the West is reported to have had a vision of the Queen of Heaven in which holding a scapular in her hand she said to him: "Receive, my beloved Son, this scapular of thy Order; it is the special sign of my favor, which I have obtained for thee and thy children of Mount Carmel. He who dies clothed with this habit shall be persevered from eternal fire. It is the badge of salvation, a shield in time of danger, and a pledge of special peace and protection."

336. It has been customary long since to invest also others, who are not of the Carmelite Order with the Brown Scapular. The Scapular worn by these outsiders is of small size, a miniature of the one which is worn by the religious themselves. The Holy See has not only sanctioned this custom but has also empowered the Carmelite Fathers to establish a Confraternity of the Scapular and

to affiliate the associates of this Confraternity to their Order by making them participate, at least to a certain extent, in the graces, blessings, and merits enjoyed by the professed members of the Order. Pious Catholics, therefore, should avail themselves of the opportunity thus offered to them to increase the chances of their salvation. However, certain conditions must be complied with, some of them even under penalty of forfeiting the privileges otherwise granted. We here give a summary of the rules that are essential:

1. The Scapular of Mount Carmel is to be made of woolen cloth of a dark brown color. The cloth must be woven, not knit, neither worked with the needle nor pressed like felt. Cotton, silk, or other material cannot be used. The strings, however, which connect the two parts may be of any color or material. Only when the Brown Scapular and the Red Scapular are fastened together in the same bunch the strings fastening them must be of red wool. Pictures, inscriptions or ornament of any kind are not forbidden, provided the color of the Scapular itself should predominate. As regards the shape, the Scapular must be of rectangular form; not oval, round or polygonal.

2. In order to enjoy the spiritual benefits attached to the Brown Scapular, a person must have been duly invested therewith by a priest who has power to do so. This power rests ex-officio with the Superior-General and the Provincials of the Carmelite Order. These may delegate other priests, secular and religious. The Roman Congregation of the Propaganda is also authorized to grant the faculty of investing with the Scapular to bishops and priests in mission countries.

3. The Scapular must be blessed before the person is invested. The blessing and investing ought to be done by one and the same priest. Heretofore they used to have different forms for the blessing. The only form now per-

mitted is the one approved of and prescribed by Pope Leo XIII (July 24, 1888). After a person has been properly invested once it is not necessary to have the succeeding Scapulars blessed again. It will suffice to get a new one and to put it on without any further ceremony. Only if the Scapular should have been dropped through contempt and with the intention of not sharing any longer the benefits thereof, a new investment would be required.

4. When a number of persons are invested at the same time, though all the Scapulars may be blessed at once, *in forma plurali,* the investment itself must be performed with each one separately, i. e., *singulariter singulis.* If there should not be enough Scapulars for all, one and the same Scapular may be used successively in investing the whole multitude and each one afterwards may procure a Scapular for himself, but then the first one which he wears must have previously been blessed.

5. In investing with the Scapular the priest himself must place it on the person's body, so that one part is put on the breast and the other hangs down on the back, the strings being drawn over the head. When this mode of investing is inconvenient, as is often the case with women, it will suffice to pull the strings only over one shoulder, provided the two pieces of the cloth hang separate, viz; one on the breast, the other on the back. All other impositions such as giving the Scapular into a person's hands, putting it over his arm, etc., are invalid.

337. The Scapular of Mount Carmel represents a Confraternity. To be a member of this Confraternity it is not enough to have been invested with the Scapular. The Confraternity must first be canonically erected, and those who were duly clothed with the Scapular must be properly enrolled in the Confraternity itself. Thereby alone they will have a share in all the graces, benefits, privileges and indulgences which the Holy See has granted. Only the regularly appointed Director of the

Confraternity has the right to make such enrollment. The faculty to bless and to impose the Scapular and the faculty to receive the parties thus invested into the Confraternity are two distinct faculties. The former does not imply the latter though both may be given to one and the same priest. It depends altogether upon the way in which the document conferring the faculty is worded.

The erection of the Confraternity of the Scapular is a public act, which requires the approbation of the Ordinary. The Superior-General of the Carmelites is ex-officio entitled to establish a Confraternity after the bishop of the diocese has given his consent. He may also delegate others. An extraordinary faculty is wont to be given by the Propaganda. It empowers bishops to erect divers confraternities, among them also the Confraternity of the Scapular, irrespective of the rights otherwise reserved to the different religious Orders. Our bishops here in the United States receive a faculty which reads this way: "Facultas conceditur erigendi Confraternitatem B. M. V. de Monte Carmelo cum applicatione omnium indulgentiarum et privilegiorum, quae Summi Pontifices eidem Confraternitati impertiti sunt: addita potestate hanc facultatem communicandi presbyteris sacro ministerio fungentibus". The question had been raised by some whether this faculty which only speaks of the erection of the Confraternity also implies the right to bless and impose the Scapular. A declaration was made by the Apostolic Delegate under date of Sept. 22, 1895, which reads thus: "In reply to the dubium sent to the Propaganda concerning the faculty to bless and impose the Scapular of the B. V. M. del Carmine, whether the Faculty, Formula C, Art. 9, to erect the Confraternity includes the faculty to bless and impose said Scapular, the Cardinal Prefect, by letter of Sept. 11, 1895, declares that: "The Sacred Congregation has answered negatively, since they are two distinct faculties." The late Father

Putzer, C.SS.R., in an article published in the Ecclesiastical Review, vol. XIV, page 351, commenting on this declaration, says:

"Quid illis nunc faciendum, qui erronee hucusque, vi art. 9. Formulae C, confraternitate Scapularis erecta, membrorum ejus scapularia benedixerunt iisque imposuerunt? Respondeo breviter:

1. Confraternitas Scapularis B. M. V. de Monte Carmelo, supposito, quod conditiones ad ejus erectionem requisitae fuerint observatae, valida remanet, cum simus in regione S. Congregationi de Propaganda Fide subjecta, ad quam Decretum S. Congregationis Indulg. de 6. Julii, 1887, se non extendit, Investitiones vero in Scapulare vi art. 9, Form. C, factae, invalidae sunt.

2. Pro reconvalidatione praeteritorum necnon pro facultate benedicendi et imponendi dicta Scapularia optimum erit, re sincere exposita, supplicando recurrere ad Emum. Praefectum S. C. de Propaganda Fide. Caeterum haec facultas etiam obtineri potest Romae a Reverendissimo P. Generali Ord. Carmelitarum.

3. Quod impositiones praeteritas Scapularium attinet, videndum etiam est, an non eae revalidatae sint e. gr. tempore Missionum a PP. Redemptoristis habitarum. Prouti notum est, hi Patres, ex indulto S. Rit. Congregationis de 8. Jan., 1803, et variis aliis concessionibus, investire possunt etiam multitudinem fidelium, singulis Scapulare sibi imponentibus, ita ut sic investiti hoc ipso in Confraternitatem S. Scapularis sint recepti omnibusque ejus indulgentiis et gratiis fruantur, quin inscriptio nominum stricte necessaria sit."

In order to be sure that everything is correct and to remove all doubts the following mode of procedure should be observed:

(*a*) Let the priest after he has obtained from his bishop the necessary faculty to erect a Confraternity of the Brown Scapular establish the same in his parish.

(*b*) Thereupon he ought to send a written application signed by the Ordinary to the Superior-General or the next Provincial of the Carmelites that he may get a diploma of affiliation and the power to bless and impose the Scapular. This diploma is necessary in order to give the members of the Confraternity a share in the merits and suffrages of the Order.

(*c*) The names of those who are enrolled must be properly registered in a special book kept for the purpose. In places, however, where the Confraternity has not been established and where it is not feasible to erect one for the time being it will suffice to impose the Scapular and to transmit the names of the wearers to the next Carmelite Convent or to some place where a canonically established Confraternity exists.

338. What are the spiritual advantages attached to the Brown Seapular? They are manifold.

1. The members of the Confraternity being affiliated to the religious Order of the Carmelites have a share in the fruit of all the good works of said Order, viz; in the fruit of the prayers, masses, penances, fastings, that go to make up the spiritual treasure of the religious Community.

2. In the second place they are entitled to the indulgences which the Holy See has bestowed upon the Confraternity. Among these the plenary indulgence granted for the hour of death deserves special mention. It is a total remission of all temporal punishment independent of the ordinary "Papal or Last Blessing," which all the faithful otherwise may obtain through the ministry of the priest assisting them.

3. The third advantage is the Privilege of Preservation. The devout wearer of the Scapular has good reason to hope that he will be saved from eternal damnation. The hope is based on the promise which the Blessed Virgin made to her servant S. Simon Stock, when she said:

"He who dies clothed with this Scapular shall not suffer eternal hell fire." Of course this hope must not be interpreted in a presumptive way, just as if at all events and no matter how careless a person should be with regard to his religious duties, he might and must be saved. Father Lambing in his book "The Sacramentals of the Catholic Church" gives an explanation of the subject which is quite to the point. He says: "The privilege means that the Blessed Virgin by her powerful intercession, will draw from the divine treasury in favor of the associates special graces to help the good to persevere to the end and to move sinners to avail themselves of favorable opportunities of conversion before death seizes on them. This privilege may also mean that sometimes, owing to the influence of the Blessed Virgin, the hour of death is postponed, to give an associate who is in sin a further opportunity of conversion; and writers add that this privilege may sometimes be exemplified in the case of obstinate and obdurate sinners when God permits death to come upon them when they are not wearing the Scapular, either as the result of forethought or from indifference or neglect."

4. The fourth blessing attached to the Scapular is the so-called "Sabbatine indulgence." It signifies that the souls of those who used to belong to the Confraternity, soon, and particularly on the first Saturday after their departure, shall be delivered from purgatory. This altogether extraordinary privilege is grounded on a revelation made to Pope John XXII, who refers to it in his famous Bull "Sacratissimo uti culmine." Some, it is true have questioned the genuineness of this papal document. However, other Popes, among them the learned Benedict XIV, admit the authenticity or at least they gave the Carmelite Fathers full permission to preach the Sabbatine indulgence to the faithful.

339. The conditions required for obtaining the spiritual advantages are as follows:

Persons must have been properly enrolled in the Confraternity and wear the Scapular of the form as has been specified before constantly day and night. No particular prayers are prescribed. But in order to gain the indulgences granted by the Holy See the works set apart for each indulgence must be duly performed. As regards the visits to be made, in places where there is no church of the Carmelite Order or a special chapel of the Confraternity, the members can gain the indulgence by visiting their own parish church. Moreover, those who wish to enjoy the Sabbatine Privilege are obliged:

(*a*) To observe the virtue of chastity according to their state of life;

(*b*) to recite daily in Latin the little Office of the B. V. M. If they cannot do this, they are requested to abstain from fleshmeat on all Wednesdays and Saturdays. If this again be impossible, they may get a dispensation in which other penitential works are substituted. This dispensation cannot be given except by a priest who was duly authorized for the purpose. The general faculty by which a priest is empowered to enroll persons in the Confraternity or to bless and impose the Scapular does not imply the faculty to dispense from or to commute the conditions required for the Sabbatine Privilege. Persons who are obliged to recite the divine Office, such as members of the clergy and religious, need not besides this recite the Office of the Blessed Virgin, nor abstain from fleshmeat, nor substitute any other work of penance.

340. There are still other Scapulars besides the Scapular of Mount Carmel. It will suffice to make some brief remarks about the four which are often worn with the brown Scapular.

1. *The Scapular of the Passion or of the Precious Blood*: It is made of woven wool of red color. The cords must also be of the same material. One of the two pieces of wool is to have a representation of the crucifixion and

the instruments of our Lord's dolorous passion, the other must bear images of the Sacred Heart of Jesus and that of His Holy Mother surmounted by a cross with the inscription: Sacred Hearts of Jesus and Mary protect us. Whenever, by wearing, these pictures have been effaced, a new Scapular ought to be procured. Since this Scapular is only an emblem of devotion and no confraternity, a registration of names is not required. The faculty of investing with the Red Scapular and of blessing the same may be obtained from the Holy See or from the Superior of the Congregation of the Missions (Lazarist Fathers).

2. *The Scapular of the Immaculate Conception*: It consists of two pieces of light blue (not purple) woolen cloth. A picture of the Immaculata may be placed on one side, but such is not essential. As this Scapular does not represent a religious Order nor rank as a confraternity, there is no inscribing of names. The first Scapular, however, must be blessed and imposed by a special formula. The faculty required for this purpose is given by the General of the Theatines at Rome (San Andrea della Valle). Catholics in this country have a special duty to honor the Immaculate Mother, because the United States has been placed under her Protectorate. The wearing of the blue mantle of our spotless Queen represented by the Scapular is a fit way to express the devotion we feel for her. The Scapular has been endowed with many indulgences.

3. *The Scapular of the Seven Dolours of the Blessed Virgin*: The material required for same is black wool. This Scapular is borrowed from the Order of the Servites. It constitutes a Confraternity which may be erected in any church. The right of erection is reserved to the General-Superior of the Servite Fathers, who can also delegate others. The Confraternity must have an altar dedicated to the dolorous Mother. Every Friday the members ought to meet before this altar and recite in

common the rosary of the seven dolors. A solemn procession must be held once a year, usually on the third Sunday of September. These are essential requisites; whenever they are wanting, the Confraternity is illegal and cannot claim canonical sanction. In places where no Confraternity exists, the faithful may be invested with the Scapular, but the names of the parties thus enrolled must be sent either to another Confraternity or to a convent of the Servite Fathers. This is evident from the instruction given with the paper containing the formula of admission. It reads: "Tandem petat nomen uniuscujusque induti illudque conscribat, transmittendum ad aliquam ecclesiam Ordinis vel ad ecclesiam, in qua a Priori Generali canonice erecta est Societas Septem Dolorum B. M. V., ut inscribi possit in albo Confraternitatis, quae inscriptio omnino necessaria est ad lucrandas indulgentias."

4. *The Scapular of the Most Holy Trinity*: This Scapular is made of white wool, consisting of two parts united by two cords, so as to allow it to fall over the head. To the front piece hanging down on the breast must be stitched a cross likewise made of wool. The colors of this cross are blue for the transverse or horizontal line and red for the vertical or perpendicular line. The other portion which hangs down on the back over the shoulders should be bare wool without any emblem or ornament. The Scapular of the Most Holy Trinity is a Confraternity affiliated to the Order of the Trinitarians. The General-Superior of this Order is ex-officio authorized to establish the Confraternity and to bless and invest the faithful with the Scapular. Formerly each new Scapular had to be blessed, but now only the first one with which a person is invested needs a blessing. The names of the members must be registered that they may have a share in the merits and spiritual treasures of the Order. The Order of the Trinitarians originally (A. D. 1198) was instituted for the liberation and redemption of Christian captives

from the yoke of the Mahometans. Times have changed now. The aims which the Trinitarians propose to themselves to-day are: (*a*) A special devotion to the Most Holy Trinity as the fundamental mystery of the Catholic faith; (*b*) the exercise of works of charity, principally by contributing alms for the relief of Christians in countries hostile to the faith, and also for the purpose of negro children sold in the slave-marts, in order to give them not only their liberty, but also a Christian education. The members of the Confraternity are requested to co-operate to these aims by prayers and alms.

341. The following rules must be observed whenever the five Scapulars are worn together:

1. The Scapulars should be of equal size and each distinct from the other. They must not be sewed into one, so that only the first and last be visible. Only on the top they may be fastened together. The strings connecting them must be of red wool and be stitched to the Scapular of the Passion.

2. Although no specific order is prescribed, yet it seems to be proper to have the Red Scapular of the Passion and the White Scapular of the Most Holy Trinity face outward. The portion of the latter showing the cross and the portion of the former presenting the images of the Sacred Hearts should be placed on the breast.

3. The five Scapulars must be blessed and be imposed separately by the distinct formulas set apart for each one. Sometimes the Holy See grants a special faculty (for example to the Redemptorist Fathers) according to which only one short formula may be used for the four Scapulars. We say for four, because the Brown Scapular of Mount Carmel is not included therein any longer. Those who have not obtained that special faculty are not allowed to make use of the short formula.

4. The names of the parties enrolled, as long as no Confraternity exists in the respective locality, should be

sent to the proper places at least within one year. Only the Redemptorist Fathers, we understand, are free from the obligation of registering the names.

Persons sometimes are inclined to find fault with the many restrictions and distinctions the Church has made regarding the Scapulars and to criticise them as superannuated formalities and old-time bureaucratism. Yet it must be borne in mind what a writer once said in the Ecclesiastical Review (vol. VII, page 452): "If any change of form is left to the discretion of the devout patternmakers we should easily find a way of reducing all the Scapulars to a little twisted ribbon of various colors, retaining the symbolism but not the devotion which is enlivened by the very exactions of minute fidelity to prescribed forms."

Note.—In consideration of the fact that but too often mistakes are made in the blessing and imposing of the Scapulars the Holy See from time to time issues a rescript by which all transactions of this kind which theretofore had been illegal are declared valid. The last *sanatio* of that sort for all the five Scapulars took place July 20, 1884, and for the Brown Scapular of Mount Carmel June 20, 1894.

E—THE CONFRATERNITY OF THE ROSARY.

342. The Confraternity of the Rosary dates back to the year 1475. Jacob Sprenger, Prior of the Dominican Convent of Cologne, is said to be the founder. The society has been reorganized quite recently (Oct. 2, 1898) by the apostolic Constitution of Pope Leo XIII, "Ubi primum." The principal points contained in this papal Brief are the following:

1. The members oblige themselves to recite the Rosary once every week. It is not necessary to say the beads by one continuous act; they may be taken by parts, one or several decades a day.

2. The General of the Dominican Order has the exclusive right to establish the Confraternity of the Rosary. When he is absent from his place of residence (Rome) his Vicar-General is empowered to do so, and when there is a vacancy of office, the Vicar-General of the whole Order enjoys the privilege. Without a diploma issued by these functionaries the erection will be illegal and invalid. In places where there is a Dominican Convent, no one but a priest of the Order can be charged with the erection; in other places a secular priest with the consent of the bishop may be entrusted with the work.

3. Since there is no Archconfraternity of the Rosary, the canonical erection at once implies the bestowal of the indulgences and other graces granted by the Holy See.

4. The Confraternity must be attached to a particular church. A special chapel in the church, if there be such, or a special altar, ought to be marked out, at which the members may have their meetings of devotion.

5. The spiritual Director of the Confraternity is appointed by the General of the Dominican Order; in churches, however, which are in charge of the secular clergy, the Bishop must give his consent.

6. A "toties quoties" plenary indulgence has been granted for the feast of the Holy Rosary, the first Sunday in October. Not only the members of the Confraternity, but also all the faithful may gain this indulgence, after they have received the Sacraments, as often as they make a visit to the chapel of the Confraternity and pray according to the intention of the Holy Father. When they have no chapel or when the chapel is too small to admit large crowds, a statue of the Blessed Virgin under the title Queen of the Rosary ought to be exposed on an altar of the church and visits be made to this altar.

F—THE ARCHCONFRATERNITY OF THE IMMACULATE HEART OF MARY.

343. This holy institution owes its existence to the zeal of a pious priest by the name of Des Genettes. After he had taken charge of the pastorate of the church of *Notre Dame des Victoires,* one of the largest congregations in Paris, he made the sad discovery that a considerable percentage of his flock had ceased to practice their religion. Therefore he came to the conclusion to form a society in honor of the Immaculate Heart of the Mother of God. The main object of this society was to constantly pray for the conversion of sinners. Success followed almost on the spot. Scarcely had the pious work been commenced on Dec. 16, 1836, when the lukewarm portion of the people belonging to the aforesaid church returned in large numbers. Hence the zealous founder thought of giving the society a wider extension. An appeal was made to the Holy See. The Sovereign Pontiff Gregory XVI, bestowed upon the society the title of an Archconfraternity, at the same time endowing it with many indulgences. Pope Pius IX was wont to call it an inspiration from on high, the work of God, a source of blessing for the Church. Since that time the society has spread rapidly all over the world and its members are counted by the millions.

The Confraternity may with the consent of the Ordinary be established in any parish church and also in colleges and other ecclesiastical institutions. But in order to enjoy the privileges and indulgences an affiliation with the Parisian Archconfraternity should be sought for.

The members are obliged to recite one "Hail Mary" every day. The so-called miraculous medal is given them when they are enrolled with the request often to say the short invocation cast thereon: "O Mary, conceived without sin, pray for us who have recourse to Thee." Finally

they are advised to offer all their good works in union with the Sacred Heart of the Blessed Virgin for the conversion of sinners and frequently to receive the Sacraments for the same purpose.

G—THE SODALITY OF THE BLESSED VIRGIN.

344. This pious Association was first established in the Roman college of the Jesuits by Father John Leon in the year 1564, as an Archconfraternity under the title Prima-Primaria. It subsequently received the recommendation of more than one Pope, in particular of Benedict XIV in his Golden Bull, "Gloriosae Dominae" and of Leo XIII. The latter, who himself was a sodalist, in the Brief "Nihil adeo" (Jan. 8, 1886), calls the Sodalities "excellent schools of Christian piety and the safest bulwarks of juvenile innocence."

The principal object of the Sodality is to offer young people a means for the practice of solid virtue. The members pledge themselves first of all to honor with a special devotion the Mother of God. "This devotion to the Blessed Mother," says a writer in the 'Catholic Mind,' "is of sovereign importance for all the faithful, for the very simple reason that she occupies in the divine plan a privileged position between her divine Son and us. Intimately associated with Christ during His earthly life in the work of our redemption, she is still closer to Him in His life in heaven, and is more intensely active in our sanctification. The Saints and doctors did not hesitate to say that all grace comes to us through her hands, and they have applied to her the title of the almighty suppliant." Clients of Mary, as the sodalists like to call themselves, they place an unlimited confidence in the power of the Queen of Heaven. Therefore, they are wont to pray to her in all their necessities, especially in the necessities of the soul, in order that they may find a safe pro-

tection against the snares and temptations that beset the people of young age.

Next to prayer the Sodalist is admonished to imitate the beautiful virtues of his Patroness, such as her humility, patience, obedience and above all her chastity. The particular rules set forth in the Constitution of the Sodality point out the means by which the great end the Sodality has in view may be effectually obtained. Such means are frequent reception of the Sacraments, pious reunions or meetings at which the Director is to give an instruction adapted to the occasion, daily meditation and examination of conscience, celebration of the solemn feasts of the Blessed Virgin, occasional retreats held in common under the guidance of an experienced priest, the performance of different works of charity.

We are well aware that not all sodalists come up to their duties; quite a number fall short of the ideal proposed to them. Yet, it is an undeniable fact that a large number of those who joined the Sodality have found in it a safe refuge against the dangers of the world. The Sodality helped them to pass over the perilous season of juvenile age unharmed and to reach the age of manhood with a faith unshaken and a virtue unblemished.

345. The formalities required for the canonical erection of the Sodality are as follows:

The General of the Society of Jesus is ex-officio entitled to establish the Sodality in all houses and churches of the Jesuits. In other places the Ordinary of the diocese is vested with the same power. In this case, however, an affiliation with the Prima-Primaria at Rome should be sought for in order to give the members the benefit of the indulgences and other graces which the Holy See has granted. The application may be sent first to the Provincial or the Superior of the next house of the Society of Jesus who in his turn will transmit it to the General.

The Sodality must be erected under a special title, that is to say under a particular feast or mystery of the Blessed Virgin, such as the Annunciation, the Immaculate Conception, Visitation, etc. The Sodalists may besides this select another Saint as their second Patron, for example, St. Stanislaus, St. Aloysius, etc.

Originally the Sodalities were intended only for young men. At present, however, all people, male and female persons, may be received into a Sodality, but not promiscuously. A certain distinction must be made. A Sodality for young men cannot be joined by young ladies, nor vice versa. Again it must be understood and be mentioned in the application for what classes the Sodality is intended, viz; for students, merchants, clerks, factory employees, etc. Those who do not belong to the respective class cannot be admitted. There is no objection against having several sodalities in the same place, college, church.

II—THE ASSOCIATION OF THE HOLY CHILDHOOD OF JESUS.

346. This Association was first established at Paris in the year 1843. Its main object is to gather some funds by means of which Catholic missionaries in China and other barbarous countries may be enabled to take care of those thousands of children who are cast away and abandoned by their heathen parents, to baptize and educate them, so that subsequently they may help to spread the Christian religion among their own people. For this purpose we rally around the Infant Jesus our own Christian children of tender years, making them practice the virtue of charity in the line of a noble work as a token of thanksgiving for the grace of the true faith bestowed upon them from their very birth.

Children can be enrolled in the Association immediately after the reception of baptism until the age of twelve. After that age each and every one may be admitted as a

participant and gain the indulgences up to the age of 21. Those who wish to share the indulgences for the rest of their lives must then become members of the Society for the Propagation of the Faith.

The obligations of the members and participants are:

(*a*) To recite every day one "Hail Mary" with the short invocation, "Holy Virgin Mary, pray for us and for the poor pagan children."

(*b*) To give a monthly contribution of one cent or twelve cents a year. As long as the children are not able yet to attend to these obligations the parents should do so in their stead.

The names of the members ought to be registered, although the registration is no essential requisite for the obtaining of the indulgences, because the Association is no confraternity and does not need a canonical erection. It may be organized in any parish, college, or school, whenever a group of twelve members can be found. The pastor or the priest who has charge of the institution is the Director 'ex-officio.' The general agency of the Association is at Paris (Rue du Bac 146). For the different countries central offices have been established and also diocesan directors are wont to be appointed by the bishops in the different dioceses. The centre for the United States is at Pittsburgh, Pa., P. O. Box 598; a list of the diocesan directors can be found in Wiltzius' Catholic Directory.

The Association has an official organ issued bi-monthly in various languages under the title of "Annals of the Holy Childhood," in which letters from missionaries and news of the missions are published together with the annual report of the receipts and distributions of the alms given. Every group of twelve members is entitled to one copy of these annals.

The Holy See has given its solemn approbation to the Society. Pope Pius IX, by a Brief issued under date of July 18, 1856, has raised it to a canonical institution

and also appointed a Cardinal Protector for it. His Holiness, Leo XIII, blessed it and recommended it again in his Encyclical Letter "Sancta Dei civitas" of Dec. 3, 1880.

Great indeed have been the results of the work undertaken by this Association. Behringer, S. J., in his book on indulgences, states that in the year 1889 alone by the alms thus collected 222 missions were supported, including 898 orphanages, 5,264 schools, 550 industrial institutes, 231 agricultural farms, 1,219 pharmacies. Of heathen children 427,358 were so far baptized, 335,772 children were supported and educated. This is apt to bring immense blessings to the benefactors. The children in our parochial schools should therefore be encouraged to take part in the work so eminently fruitful and wholesome. A Mass is celebrated for the members on any day between Christmas and the feast of the Purification. On that occasion the fourth part of the Christian names of the members is drawn by lot in order to be imposed on the children which will be baptized in China. This is the time when the priest may take an opportunity to speak about the Association and recommend it to the parents and the children of his parish.

I—THE SOCIETY OF THE PROPAGATION OF THE FAITH.

347. The object of this Society is to give temporal and spiritual assistance to Catholic missionaries in heathen and non-Catholic countries. It was first established at Lyons in 1822. A couple of pious French ladies, Miss Jaricot and the Widow Petit, having heard of the great distress and the many difficulties under which priests in distant lands and among barbarous nations had to labor, began to organize a little band among the women factory hands of the city. Each member agreed to contribute one cent a week out of the scanty wages for the support of the American and Asiatic missions. A few hundred dollars

were gathered during the very first year. The idea was too good to be kept within small bounds. The Association soon spread over the whole of Europe; at present it receives the offerings of the faithful in every country, being the main support of the Catholic missions everywhere. Since its foundation nearly 70 millions of dollars have been collected. About six millions out of this fund were apportioned to the Church in the United States.

The Society is no Confraternity but only a Pious Union. A canonical erection, affiliation and inscription of names are not absolutely required. Wherever there is a band of ten associates in any parish they may at once, under the direction of the local pastor, constitute themselves into a branch of the whole corporation. Still, they should enter in communication with one of the centres. There are two general bureaus, one at Lyons, the other at Paris. The central office for the United States at present is in charge of Rev. J. Freil, D. C. L., New York City, 627 Lexington Avenue. There are besides quite a number of diocesan directors to whom as a rule application should first be made.

The conditions for membership are as follows:

(*a*) A daily recitation of the "Our Father," "Hail Mary" and the invocation "Saint Francis Xavier pray for us."

(*b*) A monthly contribution of five cents or sixty cents a year.

The Holy See has given its approbation to the work on more than one occasion. Many indulgences and other privileges have been granted. Pope Leo XIII issued two encyclical letters (Dec. 3, 1880, and Dec. 24, 1884) in which he recommended the Society to the whole Catholic world. At a meeting held in Washington the Archbishops of this country passed a resolution to have the Society established in every parish of the United States. Long before the Prelates of the Third Council of Balti-

more sent forth an appeal in behalf of the Association. They said: "The duties of a Christian begin with his own household and his own parish; but they do not end there. The charity and zeal in his heart must be like that in the heart of the Church, whose very name is Catholic,—like that in the heart of Christ, who died for all and who gave Himself a redemption for all. The divine commission to the Church stands forever: 'Go, teach all nations; preach the gospel to every creature'; and everyone who desires the salvation of souls should yearn for its fulfilment, and consider it a privilege to take part in its realization. The more we appreciate the gift of faith, the more must we long to have it imparted to others. The heart of every true Catholic must glow as he reads of the heroic labors of our missionaries among heathen nations in every part of the world, and especially among the Indian tribes of our country. The missionary spirit is one of the glories of the Church, and one of the chief characteristics of Christian zeal".

"In nearly all European countries there are Foreign Mission Colleges, and also associations of the faithful, for the support of the missions by their contributions. Hitherto we have had to strain every nerve in order to carry on the missions of our own country and we were unable to take any important part in aiding the missions abroad, but we must beware lest our local burdens should make our zeal narrow and un-Catholic".

"There are hundreds of souls in heathen lands to whom the light of the gospel has not yet been carried, and their condition appeals to the charity of every Christian heart. We have therefore urged the establishment of the Society for the Propagation of the Faith in every parish in which it is not yet erected, and also ordered a collection to be made yearly in all the dioceses for foreign missions and for the missions among our Indians and Negroes. We have done this through a deep sense of duty, and we trust

that our noble-hearted people will not regard it as a burden imposed on them, but as an opportunity presented to them of co-operating in a work which must be specially dear to the Heart of Our Lord."

K—THE SOCIETY OF CHRISTIAN DOCTRINE.

348. This Association, as the name indicates, aims at giving religious instruction to children and other ignorant people. It was instituted in the sixteenth century. The members make it a point to look after the boys and girls of the poorer classes whose education is neglected, to bring them to church at stated hours and to teach them the rudiments of the catechism. The Sovereign Pontiff at divers times took occasion to approve the work and to recommended it to the bishops. Pope Paul V, in his Bull "Ex credito nobis" of Oct. 6, 1607, made the Society an Archconfraternity enriching it at the same time with many indulgences. Its headquarters at present are at Rome in the church S. Maria del Pianto.

The Society has done much good, especially in Italy and France. Since there are still quite a number of missions here in the United States which are only occasionally visited by a priest, an association of this kind will be proper and adapted to our necessities. Indeed, His Holiness, Pius X, in the Encyclical Letter published April 15, 1905, which contains some special regulations for the religious instruction of youth obligatory for the whole world, says: "Let there be canonically established in every parish the Association commonly known as the Society of Christian Doctrine, by means of which, especially where the number of priests is small, pastors may secure lay help in the teaching of catechism; and these lay teachers should apply themselves to their task out of zeal for the glory of God, as well as from a desire to gain the rich indulgences lavishly granted by the Roman Pontiffs." (Rule IV.)

A new Constitution was drawn up lately. Titulus VI of this Constitution, which treats of the right of affiliation contains the following rules:

XXVIII. Archisodalitati jus est constitutas ubivis per catholicum terrarum orbem Doctrinae Christianae sodalitates aggregandi easque admittendi ad communionem indulgentiarum, bonorum spiritualium ac privilegiorum, quibus directa concessione ipsa fruitur.

XXIX. Ut sodalitas aggregari possit, necessarie requiritur: 1, ut eadem canonice fuerit constituta decreto Ordinarii loci; 2, ut ad Archisodalitatem deferatur una cum supplici libello, authenticum exemplar decreti, quo fuit constituta sodalitas atque Ordinarii commendatitiae litterae.

XXX. In qualibet doecesi eam doctrinae christianae sodalitatem aggregare Archisodalitati Romanae satis erit, quam sodalitatem Ordinarius statuerit esse centrum ceterarum ejusdem generis; hac enim aggregata, simul aggregatae censebuntur aliae omnes sodalitates, quae aut constitutae jam, aut deinceps constituendae sint in eadem dioecesi. (Acta S. Sedis, vol. XXXIX, page 39.)

L—THE SODALITY OF CHRISTIAN MOTHERS.

349. One of the most difficult problems with which the Church and her ministers are confronted nowadays is the education of youth. We live in an age that openly boasts of its infidelity and moral corruption. Even where we have parochial schools, well equipped and properly attended, it is often impossible to counteract the evil influences to which children are exposed on the street, in the workshop, and at home. Reform must come through the mothers. Unless they begin to realize well the duty imposed upon them by divine Providence, little or nothing can be accomplished. For this purpose the Sodality of Christian Mothers has been established.

The first start was made at Lille (France) in 1850. It soon gained members over the whole of the French territory. Pope Pius IX gave to it the title of an Archconfraternity and endowed it with special privileges. In order to facilitate its spread a similar Archconfraternity was erected for Germany at Ratisbon in 1871. In America the Capuchin Fathers at Pittsburgh, Pa. (church of St. Augustine) started a Union of Christian Mothers in 1875. This Union was raised to an Archconfraternity by a special Brief of Leo XIII, dated Jan. 16, 1881, with the right of affiliating other societies of the same name throughout the United States, irrespective of place or language. Over a hundred confraternities have since been organized and connected with the Pittsburgh Centre.

The object of the Confraternity is to help the Catholic mothers in the proper domestic and religious education of their children. The Society is placed under the special protection of "Mary, the Mother of Sorrows." But other Patrons may be chosen besides, such as St. Joseph, St. Joachim, St. Anne, St. Monica. Certain works of charity may also be attended to by the members. However, if the principal object, as stated before, is put aside, or if the name be changed, the Association cannot claim any longer the privileges of a canonically erected Confraternity of Christian Mothers.

Only those Catholic women (wives or widows) can be admitted who have a good reputation and wish to contribute their share to the work proposed by the Society. They ought to recite every day some short prayers prescribed by the rules, to approach the Sacraments monthly, and to meet at stated times in church to have some devotion in common.

The Society must have a Director, that is to say, a priest who receives new members, who instructs them in their duties, presides at the devotions and superintends all transactions which contribute to the general welfare

of the society. The members themselves select from their own midst a president and assistants who compose the executive board. If the society is quite large special sections may be formed with subordinate officers. All, however, ought to act under the general supervision and guidance of the Director. It is desirable that the members wear a medal or a badge whenever they meet in a body.

The names of those who have joined the society must be properly registered. Particular ceremonies for admission are not required. Still, a solemn reception may take place according to circumstances. The practical method in establishing a Confraternity of Christian Mothers seems to be as follows:

The rector of the parish should first call a meeting of the married women of the congregation and explain to them the object of the Society. If a sufficient number can be found that are willing to join, the statutes are drawn up in a regular form. These statutes will then be sent to the bishop of the diocese with a request to sanction them and to give a permission in writing for the canonical erection of the Sodality. After word has been received from the Ordinary and his approbation has been granted, application must be made to the Capuchin Fathers in Pittsburgh, in order to obtain a diploma of affiliation to the Archconfraternity. This diploma ought to be shown to the bishop. The latter will sign it and return it to the parish priest, who ought to keep it in a safe place. Thereupon the Association becomes a canonically erected Confraternity and may at once begin its work.

M—THE ASSOCIATION OF THE HOLY FAMILY.

350. We are all acquainted with the picture of the Holy Family at Nazareth and the ideal of domestic virtue which this picture represents. In this age of rushing

business, family life has lost a great deal of its pristine strength. The beautiful charm that formerly used to pervade the home circle is waning. The waves of communism and anarchy are battering against this bulwark of human society. Also Catholics are often carried away by the current of secularism and become callous in proportion as their dealings with the world increase. Many say that they cannot, others will not, attend church any longer. Only a speedy return to Christian principles, a home life on sound and exclusively Catholic lines will save our people from moral disaster and social ruin. It is with this view that his Holiness, Pope Leo XIII, started the Association of the Holy Family. In the Brief "Neminem fugit," issued under date of June 14, 1892, the Sovereign Pontiff points out in elegant language how and why the humble abode of Nazareth with its saintly inhabitants must be forever the great model for all Christian families. These are his words:

"Summopere interest ut domestica societas non solum sancte sit constituta, sed sanctis etiam regatur legibus; in eaque religionis spiritus et christianae vitae ratio diligenter constanterque foveatur. Hinc profecto est quod misericors Deus cum humanae reparationis opus, quod diu saecula exspectabant, perficere decrevisset, ita ejusdem operis rationem ordinemque disposuit, ut prima ipsa ejusdem initia augustam mundo exhiberent speciem Familiae divinitus constitutae, in qua omnes homines absolutissimum domesticae societatis, omnisque virtutis ac sanctitatis intuerentur exemplar. Talis quidem Familia extitit Nazarethana illa, in qua, antequam gentibus universis pleno lumine emicuisset, Sol justitiae erat absconditus: nimirum Christus Deus Servator Noster cum Virgine Matre et Joseph viro sanctissimo, qui erga Jesum paterno fungebatur munere."

The papal Brief was addressed to all the bishops of the whole Catholic world. The latter were urged to estab-

lish the Association in every parish subject to their jurisdiction. A constitution containing the statutes as they had been drawn up and approved by his Holiness was added. The statutes are as follows:

1. The object of the Association is to induce Christian families to consecrate themselves to the Holy Family of Nazareth. This is done by their proposing the Holy Family to their special veneration and imitation; by performing special daily devotions before an image of the same and modeling their own lives after the sublime virtues of which it gave the example not only to all classes of society but particularly to the laboring class.

2. The Association has its centre in Rome under the presidency of the Cardinal-vicar 'pro tempore' of his Holiness. He, assisted by the secretary of the S. Congreg. Rit., and by two other prelates of his choice, together with an ecclesiastic as secretary, will have the direction of the Association throughout the world, maintaining its character and spirit and procuring its constant wider diffusion.

3. The Ordinary of each diocese or vicariate apostolic will, with a view of promoting the object of the Association, appoints an ecclesiastic of his choice as Diocesan Director.

4. The Diocesan Directors are to place themselves in communication with the parish priests to whom belongs the exclusive right of enrolling the families of their respective parishes. In the month of May each year all the parish priests will send the number of families enrolled in their parishes during the year to the Diocesan Directors, and they in turn will send them, under the direction of their Ordinaries, to the central seat of the Association in Rome.

5. The act of consecration of families is to be made according to the approved form prescribed by the Sovereign Pontiff Leo XIII; it may be performed by each

family privately at home or by a number of families united in the parish church with their pastor or his substitute.

6. A picture of the Holy Family should be placed in the home of every family enrolled in the Association. Before it the members of the household should assemble at least once each day, if possible in the evening, to offer prayer in common. The formula of prayers approved by our Holy Father Leo XIII, is especially recommended for this purpose, as likewise the frequent repetition of the well known ejaculatory prayers; Jesus, Mary, Joseph, I offer you my heart and my soul—Jesus, Mary, Joseph, assist me in my last agony—Jesus, Mary, Joseph, may I breathe forth my soul in peace with you.

7. The above-mentioned picture of the Holy Family should be either that approved of by Pius IX, in his letter of Jan. 5, 1870; or any other in which our Lord Jesus Christ is represented in His hidden life with His Holy Mother, the Blessed Virgin, and Saint Joseph, her chaste spouse. It belongs to the Ordinary, according to the rules laid down by the Council of Trent, to exclude such pictures as are not in harmony with the particular object of the Association. (N. B.—It is not advisable to have the Hearts of Jesus and His Blessed Mother represented on the breasts of the figures; the figure of St. Joseph must never show the heart.)

8. The families enrolled in the Association enjoy all the indulgences and other spiritual advantages granted by the Sovereign Pontiffs, as will be noted in the card of enrollment.

9. The Cardinal Protector with his counsel will draw up and publish a schedule of regulations, in which all that relates to the useful management of the Association will be indicated, together with its proper feasts, the titular day, the annual renewal of the act of consecration made in common, the manner of holding reunions, etc.

A writer in the Ecclesiastical Review (vol. VII, page 369) suggests missions as the best means for introducing the Association of the Holy Family, where it is not already in active operation. "They afford," he says, "an opportunity of (*a*) setting forth the purpose of the Association, (*b*) inculcating the practices which are its immediate object, (*c*) making the solemn act of consecration by the entire parish.—How easy it is for most priests to use their influence with young married couples at the time when these leave the altar, to join in the proposed work of sanctifying their domestic life; to put them in the way of procuring, among the first outfits of their new homes, a picture of the Holy Family suitable to their condition in life, and to give them the little book of instructions on the subject. What theme for the pastor more suitable to connect with the nuptial blessing? He will thus bind the newly married couple more firmly to the Church, will insure beforehand the Christian education of their children, and make them zealous supporters, in most cases, of the cause which he himself finds toilsome in proportion as the aid and sympathy of his people are wanting to him."

N—THE CONFERENCES OF ST. VINCENT DE PAUL.

351. The object of these pious Associations is to help needy and distressed people by various works of charity. "The poor," Jesus says, "you have always with you" (Math. XXVI, 11). And the Apostle of the Gentiles justly remarks: "If I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal" (I. Cor. XIII, 1). Faith without charity is an absurdity. The position of the Catholic Church with regard to suffering humanity is too well known to require any special proof. Every pang of misery which a struggling world sends forth is

apt to find an echo and to meet with a feeling of sympathy in the bosom of the Spouse of Christ. Moreover, the care of the destitute is not a prerogative confined to the members of the clergy or to religious who by vow have obliged themselves to such work, it is a duty incumbent upon lay people as well. It was this spirit of generosity and benevolence which induced Frederick Ozanam, a pious young man living at Paris in the year 1833, to start a society under the patronage of St. Vincent de Paul, whose aim should be to go in search of the poor and infirm scattered over the vast capital of France, to visit them in their homes, and to give them all the aid and assistance they could possibly afford. The society rapidly increased. Catholics in other countries followed the good example set to them by the original founders. More than one Sovereign Pontiff gave his blessing to the work and endowed the society with privileges and indulgences. Delegates from all parts of the world met at Rome Feb. 4, 1888. In an audience which they had with his Holiness, Leo XIII, the President handed in a report according to which the membership had reached the number of almost ninety thousand.

The Society is organized on the following plan:

Only male persons are admitted. There is a Supreme Council at the head of the whole Society. Its seat is Paris, rue Fuerstemberg 6. Branches which are called Conferences may, with the consent of ecclesiastical authorities, be established in each and any country, city, town or village, where there is a necessity for it. If the place is quite large, it will be advisable to have several Conferences on parish or district lines. In this case there should be a local Administration Board to whom the different officers report, and perhaps also a Diocesan Council at the head of the whole diocese. All the branches, however, must get affiliated to the Supreme Council at Paris, if they expect to participate in the indulgences and privileges granted by the Holy See.

The St. Vincent Conferences have found their way already into this country. We find them in more than one city, but we have not obtained as yet, it seems, the immense results as abroad. There are many so-called philantropic organizations in the United States. Quite a number of them claim to be non-sectarian, but in reality they tend to facilitate Protestant mission work among the poorer classes under the specious plea of charity. Catholic people who depend upon them for temporal support, in particular Catholic children, are apt to be estranged from their Mother Church. How shall we counteract this evil? The American Catholics should watch more closely the interest of their Church by taking care of the individuals that are suffering from distress. We need some actual evangelization, which brings us in immediate contact with the objects of our charities. Here, indeed, is a fruitful field of operation for a St. Vincent Society. The work done for the relief of bodily ills will also help to save immortal souls.

o—THE THIRD ORDER OF ST. FRANCIS.

352. Who has not heard of St. Francis of Assisi, "The Seraphic Patriarch" as he is called? This great servant of God, though he lived in the middle ages, has accomplished a work which is still exhibiting signs of vigorous strength and continual progress all around. Wheresoever we behold a mendicant friar, clad in his humble brown or black garb, our mind is struck with the ideal of poverty and self-contempt that in the person of the Saint of Assisi was a true reality and not a mere fiction.

St. Francis had founded already two great religious societies, one for men and the other for women, the latter being known under the name of the poor Clares, when he drew up a rule which might enable also people of the

world to take part in the penitential and devotional practices which up to that time had been more or less confined to the cloister. This is the origin of the so-called Third Order. It does not rank on the same level with the Confraternities, though it has much in common with them. The institution closely approaches the religious state, inasmuch as the management and discipline are borrowed therefrom without imposing however the peculiar obligations implied in the vows. Such is evident from the Constitution "Misericors Dei Filius" which his Holiness, Leo XIII, issued under date of May 30, 1883. The Sovereign Pontiff writes: "The Franciscan institutes are based wholly upon the observance of the precepts of Jesus Christ; for the holy founder had no other aim than that the Christian life should be exercised in those precepts—as in a gymnasium—with greater diligence. The first two Franciscan Orders, of course, which were instituted for the exercise of great virtues, pursue a loftier and diviner aim; but they are the heritage of a few, of those, namely, to whom God has given the grace to strive with a special zeal for the sanctity of the evangelical counsels. But the Third Order is adapted to the many; and the records of times gone by, and the nature of the Society itself, both show how great is its influence in promoting justice, honesty and religion . . . Therefore, for the good and the happiness of the future, for the increase of the glory of God, the encouragement of piety and zeal for all virtues. We by our present letters, in virtue of our Apostolic authority, renew and sanction, in the manner described below, the Rule of the Third Order of St. Francis, called the Secular. It must not be thought that in consequence of this act anything is taken from the nature of the Order, which We by all means wish should remain unchanged and intact."

The Third Order is intended for seculars. The modern religious Congregations of nuns, which sometimes are

formed under the title of Sisters of St. Francis, Sisters of the Third Order, etc., must not be confounded with it. These sisterhoods are arranged on a different basis. Only people who live in the world, which includes also members of the secular clergy, and who are far from giving up their position in which divine Providence has placed them, at the same time wishing to become good and perfect Christians, can be admitted as members. Moreover, a person that has joined another institution of a similar character, such as the Third Order of St. Dominic, will not be allowed to enter the Third Franciscan Order unless he should have first been dispensed and properly dismissed, which dispensation or dismissal will not be granted save for important reasons.

353. The power to receive members rests with the General of the First Franciscan Order in its different branches. Also the Provincials within the territory of their jurisdiction possess that faculty. Local Superiors, such as Guardians, Vicars, Visitors, etc., have no right of that kind, unless it be first given them by the General or Provincial. In places where there are no Franciscan Convents, the Provincial may delegate secular priests to receive members. Bishops may likewise obtain authority to this effect from the General of the Order and in addition thereto the right to subdelegate the priests belonging to their diocese.

The institution cannot be established in any church, not even in a church of the Franciscan friars, except with the consent of the Ordinary. The latter has also the right of visiting the Congregation and examining matters as far as the outward discipline is concerned.

The candidate, male or female, who wishes to enter the Order must be 14 years old. Married women must have the consent of their husbands. Obviously, only practical Catholics can be admitted and only such persons as enjoy a good reputation. Those, who lead a scandalous

life, who allow public dancing and other amusements of a suspicious character in their homes, who support themselves by dishonest means, who sow discord by idle gossiping, who keep up enmity with their neighbors, in a word each and every one who would become only a reproach to the Order, must be kept out. The aspirants must first pass through a full year's novitiate. If they have stood the probation they ought to make a profession in the form which the Constitution prescribes. There are many minute rules which the members must comply with. They may be found in the various manuals. It will suffice for our purpose to mention these few:

(*a*) Tertiaries ought to refrain from worldy luxury, from excessive and expensive elegance in dress and dwelling.

(*b*) They must wear the Scapular and cord of St. Francis, blessed and imposed upon them at their entrance.

(*c*) They shall receive the Sacraments at least once a month.

(*d*) Ecclesiastics who recite the canonical hours, or lay persons who say the Little Office of the Blessed Virgin, are not requested to add any other special prayers. The rest must say every day twelve "Our Fathers" and "Hail Marys" and the "Glory be to the Father," etc. All are exhorted to assist daily at Holy Mass.

(*e*) The Tertiaries should exercise themselves in works of charity and penance, in particular should they visit the sick and help the poor and afflicted of their Society. Fasting is prescribed only on two days, the Vigils of the feast of the Immaculate conception of the Blessed Virgin Mary and of the feast of St. Francis.

(*f*) At the funeral of a deceased Tertiary the resident members should accompany the corpse and recite five decades of the Rosary for the repose of the departed soul.

(*g*) In their home-life the Tertiaries ought to give

a good example and help to promote piety and virtue among those who are given in their charge. Bad books and papers must be shunned by them.

(*h*) Once in a month they ought to have a meeting in common, at which the Prefect presides and which all members should regularly attend.

In a special Brief, dated September 7, 1901, his Holiness, Pope Leo XIII, has bestowed some new indulgences upon the Third Order of St. Francis and approved others that had been granted before. Most important among them are the Papal Blessing and the General Absolution, both implying a plenary indulgence under certain conditions. The blessing and absolution cannot be given except by a priest duly authorized for the same, and on the days appointed. Those who are prevented to be present at the meeting may request their confessor to impart to them the General Absolution on the day previous, but this cannot be done except in connection with confession, and according to the formula prescribed.

354. The Third Order of St. Francis has a glorious record. Persons of high rank and renowned in history have belonged to it. Recently a new impulse was given to the Society by the late Pope Leo XIII, who himself was a member. In almost every large city parish and in not a few of the country missions there are quite a number of pious souls who could be induced to join the Order, if they were properly instructed. Hence his Holiness justly appeals to the bishops to do their best towards propagating this great institution. In the Encyclical Letter, dated Sept. 17, 1882, the Sovereign Pontiff says: "Therefore take pains that the people may become acquainted with the Third Order and truly esteem it; provide that those who have the care of souls sedulously teach what is is, how easily any one may enter it, with how great privileges tending to salvation it abounds, what advantages, public and private, it promises." In another document, in

the Encyclical Letter "Humanum genus", which is directed against the masonic sects the same Pontiff writes: "We use this occasion to state again what We have stated elsewhere, namely, that the Third Order of St. Francis, whose discipline We a little while ago prudently mitigated, should be studiously promoted and sustained; for the whole object of this Order, as constituted by its founder, is to invite men to an imitation of Jesus Christ, to a love of the Church and to the observance of all Christian virtues; and therefore it ought to be of great influence in suppressing the contagion of wicked societies. Let therefore this holy sodality be strengthened by a daily increase."

CHAPTER III.

PASTORAL CARE OF INDIVIDUAL PERSONS.

355. A priest charged with the care of souls must not only attend to the parish at large by employing the ordinary spiritual means, but also watch over the individual members and apply extraordinary means with those who cannot be expected to be reached by his ordinary ministry. Here the following suggestions may be in order:

In not a few parishes you will find persons who need special and separate instruction in faith and morals, since the general preaching of Christian truth does not reach them, partly because they cannot go to church at all, partly because they still lack knowledge of the very fundamental principles of religion. Such persons are deaf mutes, blind people, idiots, and those who are confined to their beds and houses on account of broken or paralyzed limbs, general weakness, etc. The only way to reach these parties is to instruct them privately at visits made from time to time in their houses. It is a tiresome and unpleasant task, but a true shepherd must not lose sight of these sheep, and be encouraged by the example of our Lord and the

thought that thus he will be able to save one more soul for heaven. As a rule, that knowledge should be imparted to them, by which they are disposed to receive the Sacraments. Therefore, let them learn the ordinary prayers, the principal articles of faith, the ten commandments, the commandments of the Church, the acts of faith, hope, love, and contrition. An opportune warning against intemperance and sensual lust, to which these persons may be inclined, will also not be out of place. If lay people, charitable men or women, can be found to lend a helping hand in such instruction, they should be engaged for the purpose. One thing, however, is certain, deaf and dumb children must not be sent to a Protestant or State institution for their education, as they are sure to lose their faith. Parents not willing to submit to this rule cannot be absolved. The same holds good with regard to orphans. If possible, they ought to be placed in a good Catholic family, or else be sent to a Catholic orphanage, but never to a Protestant or State institution. If by chance this has been done, a pastor should not rest until he has regained such a soul. He should also look after the spiritual wants of all those Catholics who are inmates of poor-houses, schools of reform, asylums, etc., in case such houses lie within his district. The poor you have always with you, Christ said, thus insinuating that he wishes his followers, in particular his priests, to help those who are destitute and needy.

356. Next in order to those mentioned, the rector of a parish or mission should have an eye upon such members of his congregation as either through sin and malice, or through negligence, have become somewhat estranged from the Church, or who, on account of particular circumstances, do not practice their religion as they should. Under this head fall parties living in mixed or invalid marriage relationship, those who have contracted marriage before a squire or preacher, those who fell out with

a former pastor, who are members of secret societies, drunkards, and habitual sinners, and heads of families neglecting their duties towards their children. Sometimes a kind word and well-meant warning tendered at the right time and season may produce a wonderful effect.

357. In connection with this whole matter we must insert a few remarks on various scandals which a pastor is bound either to prevent or eliminate. Thus:

(*a*) Scandals may arise from lawsuits and public quarrels. The priest ought to use his influence to reconcile by compromise parties who are on bad terms, before they go to court and he should do this even if he has not been asked to act as arbitrator. His position as such entitles him to it, because it is his duty to prevent sin, which usually is the consequence of disputes and quarrels.

(*b*) A dissension or trouble existing between a married couple may be the cause of great evil if not brought to a stop in due time and season. Married persons are not allowed on their own warrant to get separated "a thoro et mensa." If they did, they must be induced to return to each other, or else, as a rule, they cannot be absolved. It is a parish priest's duty to bring such parties to terms. The best mode to effect this may be to have a consultation first with the man, afterwards with the woman, and then with both together.

(*c*) Scandals may be caused through agents of secret societies, who, under the pretext of furnishing cheap life insurance, or of assisting people in their business, entice Catholics to join their lodges. If there is reason to fear that quite a number of men in the parish may be gained over by these emissaries, it is but proper to give public warning from the pulpit, otherwise it will be sufficient to privately see those persons who are on the point of being lured away from the Church.

(*d*) Scandals may arise from saloons, boarding houses, and such like places, the proprietors of which allow

all sorts of people, and suspicious characters, to meet there in order to drink, to gamble, to dance, etc., and this at any time, day or night, Sunday or week-day. To check this evil, it is advisable first to have a private talk with the owners of such establishments; if that has no effect, you ought to denounce the whole affair publicly in church; although it must be done with great circumspection, lest it lead to a law-suit, and the last things become worse than the first.

(*e*) A source of scandal is found not seldom in the circulation of bad and immoral papers, and books or publications that are hostile to faith and religion. Also papers which sail under a Catholic flag, but defend that false modern liberalism, condemned by the Roman Pontiffs, come under this head. Much evil is done by such products of the press. There are various ways to combat it. Prudence must tell each pastor what mode may be the best for him to choose. Never, however, should he be silent, for the reason that he could not stop the evil.

(*f*) Scandals may result from factions which have originated among the members of a parish. A priest sent to such a place should be patient and wait, and not hold either with one faction or the other, but simply attend to his duty as pastor, following accurately the instructions of his bishop. Leave them alone in fighting their cause if they want to. Thus they will lose ground, and in a short time all will be quiet. A patient and forbearing priest has sometimes done wonders in a place where an ambitious and hot-tempered man had been an utter failure.

These are a few scandals of frequent occurrence. No priest should feel discouraged if confronted with them. As long as this world exists, scandals must needs come. A zealous worker in the vineyard of the Lord ought to take consolation in the thought that whether he meet with success or not, eternal reward will not fail him.

CHAPTER IV.

POLITICO-SOCIAL RELATIONS OF THE CLERGY.

358. The Catholic Church in the United States enjoys no official recognition on the part of the civil government save that freedom of worship which is granted to all denominations irrespective of creed or organization. At the same time, though, there is no antagonism between the secular powers and ecclesiastical authorities. On the contrary the relations between both, speaking on the whole, are friendly and peaceful. They bear a strictly business character devoid of diplomatic art and contriving finesse. The work done by the various religious bodies is accepted with gratitude and appreciated with avowed candor. This, however, does not prevent occasional friction such as will always occur between men whose tastes disagree and whose interests differ. As long as both parties treat each other with prudence and frankness, the difficulties can be settled with ease and to satisfaction. A few instances may help to illustrate the matter.

(*a*) In public institutions such as poor-houses, asylums, hospitals, penitentiaries, etc., we often find a considerable number of Catholic inmates. The municipal authorities, under whose charge the places are, appoint a chaplain, usually a Protestant minister, to look after the spiritual wants of the inmates and to hold for them from time to time religious services. This service, though called un-sectarian, has a Protestant coloring. Catholics cannot participate in it without sin. However, the managers of the institution not seldom compel all parties to assist for the sake of order and discipline, as they say. It therefore becomes the duty of the Catholic pastor within whose district the institution is situated to prevent this abuse. But what line of conduct should he follow in dealing with the civil authorities? We believe that the

safest way of proceeding will be to have first a private consultation with the chief managers. It is not always bigotry or blind fanaticism which prompts them to use measures of the kind mentioned, but too often a total ignorance of the standpoint taken by Catholics. If matters are explained to them frankly and amicably, they likely will dispense the Catholic parties from participating in the common service and will allow their own priest to minister to their spiritual wants.

(*b*) Analogous to the condition of affairs just mentioned is another crying wrong, namely Bible-lessons in public schools. The teachers in these schools sometimes make all the pupils, Catholics and non-Catholics, read passages from the Protestant version of the Bible or they command them to recite prayers or sing religious hymns of the Protestant type. This practice is objectionable not only from the standpoint of natural law but also because it is a wanton violation of the United States Constitution which grants to all citizens the free exercise of their religion. Catholic parents and pastors must protest against it. However, here again we would advise a conciliatory mode of procedure. First talk to the teachers and explain matters. If they refuse to abandon their ill-conceived idea, report to the school board. When no redress can be obtained from them, it will become necessary to carry the matter to a court of justice. This ultimate step, however, should not be taken before the Ordinary of the diocese has been consulted and his consent been obtained.

(*c*) The Catholic Church, though claiming independence within her own sphere, yet in minor matters which do not directly affect dogma or important points of discipline occasionally is seen to yield to civil laws even if they are not perfectly just and fair. Thus for example, the civil statute may require certain formalities regarding the solemnization of marriages, the acquisition or

transmission of ecclesiastical property, the payment of taxes for the same, etc. As long as it is impossible to have things just the way they ought to be, it will be advisable to submit. In the meantime, though, the clergy should try to have the statute changed by appealing to the members of the legislature, the senators and representatives of the district. This appeal ought to be made in a noiseless and quiet way. The less public talk there is going on the easier will it be to push the bill through and to effect a change.

(*d*) The candidates that are running for a public office sometimes call upon the clergy to assist them, viz; to recommend them to their people or to canvass for them. May a priest yield to such a request? Our answer is this. The sacerdotal office with its sacred character and supernatural powers must not be dragged into politics. Lay people, as much as they esteem a priest in spiritual matters, spurn any attempt he should make to interfere with their political freedom. In this field they desire to be independent. They want no clerical dictation, they consider it an abuse, a tyranny. "The tyranny of a priest over a layman," says Bishop Moriarty, "is hateful for the same reason as the tyranny of a woman. The priest shields himself behind the privilege of his order as the woman does behind the privilege of her sex. You cannot hit him, you cannot fight with him, you cannot oppose him on equal terms." Protestant ministers often disgrace themselves by making political questions the subject of their pulpit discourses. Shall a Catholic priest follow their example? Certainly not. Such an action cannot have but disastrous effects. But we hear it objected: Does not a priest enjoy the same rights as other citizens, may he not, therefore, make use of his rights like the rest? Here we reply yes and no. A clergyman is entitled to go to the polls and vote for any man whom he thinks worthy, to express his opinion as regards the merits or

demerits of the candidate, to work for a certain party, as long as it is done privately. However, this is not the thing politicians want. They wish the priest to use, in their behalf, the spiritual influence which he wields. This is an intolerable abuse, an altogether unjustifiable mingling of religion and politics. Lay people, in some respects more clear sighted than their pastors, at once perceiving it are apt to resent the incongruity of the act by a vigorous protest.

But let us not be misunderstood. Politics have a moral aspect too. Whenever a moral question is at issue, it becomes the duty of God's ministers to discuss that particular phase and to enlighten the people. However, it ought to be done on a broad basis, without personal offense, without denouncing a particular political party as such. Here we feel compelled to quote the words of the illustrious Pontiff Leo XIII. In his Encyclical of January, 1895, addressed to the Hierarchy of the United States, he says: "As regards civil affairs, experience has shown how important it is that the citizens should be upright and virtuous. In a free state, unless justice be generally cultivated, unless the people be repeatedly and diligently urged to observe the precepts and laws of the gospel, liberty itself may be pernicious. Let those of the clergy, therefore, who are occupied with the instruction of the people, treat plainly this topic of the duties of citizens, so that all may understand and feel the necessity in political life of conscientiousness, self-restraint, and integrity; for that cannot be lawful in public, which is unlawful in private affairs."

(*e*) Though it is proper to keep up friendly relations with the civil authorities, with statesmen and political officers, because of the chance it affords to exercise a wholesome influence upon them, yet it would be imprudent to mingle with these men to such an extent as to frequently partake in their sports and festivities, their

social gatherings and banquets. A priest by doing so is apt to loose his priestly spirit, to become worldly-minded and to neglect the duties of his charge. Besides, there must be strict impartiality. He who identifies himself with a certain political faction will make himself odious to people who take opposite views.

359. Multifarious social problems nowadays require our close attention. "Social work may be defined as 'our service of others in which religion takes a second place: service of their bodies for the sake of their souls.' Now in this work we come clearly upon the province of lay help. This social work of ours is not sacramental nor in its essence is it teaching, save by example, nor is it offering sacrifice. Hence it by no means requires an ordained priest to carry it out. Nor is there any reason, except one, why we may expect that he will succeed better than others. However imperfectly the clergy fulfill it, their profession is to look after the welfare here and hereafter of others. To other men this task does not come as a profession but as a work of supererogation which is taken up when they are so inclined and may be dropped without backsliding. But the priest's position is somewhat different. He can hardly let the undertaking come to an end because the layman has quite justly exercised his right to withdraw. At any rate if he does, the work for which he was ordained will certainly suffer. Hence in practice the ultimate responsibility tends to rest on the priest, because even social work touches him as a professional and the others as amateurs." (Keatinge, The Priest, His Character and Work, page 279.)

What ought to be the attitude of the clergy in the matter of social work? We must confine ourselves to some brief suggestions. Circumstances will determine the particular course to be followed in a given case.

(*a*) Men who work in factories and mines occasionally need not only material assistance but also moral en-

couragement. A priest should keep on good terms with the owners of industrial establishments, because this will give him an apportunity to better the condition of his people by timely advice offered to the managers. Both, the employer and the employees, have their own notions about right and wrong. These notions now and then must be corrected and be brought in line with the proper standard. By taking a great interest in the ordinary trials and troubles of his people, by following them in the very walks of daily life, by showing warm sympathy for them, the priest will not fail to gain the confidence of his parishioners and to keep them aloof from the baneful influence of socialistic agitators. "Corruption in social life comes from the neglect of the ten commandments. Transgression of the moral law leads to industrial decline. People who follow the decalogue enjoy the highest degree of temporal prosperity and well-being. The observance of the divine precepts carries men safely through periods of depression." (Bishop Stang. Eccl. Review, March, 1904.)

(*b*) The priest must be the friend of the poor and needy. By relieving their bodily distress he will gain their confidence and get access to their souls. "The poor," said our Lord, "you have always with you." At all times, from the apostolic age down to our own date, it has been the pride of the Catholic Church to alleviate the wants of suffering mankind. A zealous priest will hold to this traditional practice. While the worldly are running after pleasures and amusements, while wealthy capitalists and money grabbers harden their hearts and by oppressive measures sow wrath and hatred, the minister of Christ will watch with a keen eye the sufferings of his brethren, he will come to their aid at once, he will not wait until he is called upon, but of his own accord hasten to the abodes where human misery is lodged and bring relief to the distressed and destitute. Our hospitals, asylums and

orphan houses, do they not speak aloud of what men are able to do when the fire of divine love and true philantropy burn in their hearts? It is true, the laity have a large share in the contributions made for these purposes. But many a priest has not only offered his time and labor in behalf of these institutions, but also spent considerable money for the building and maintenance of the same. Though his income was small, yet he managed to give much. May their worthy example help to inflame like zeal in others. Let us bear in mind the words of Christ: "Make unto you friends of the mammon of iniquity; that when you shall fail, they may receive you into everlasting dwellings."

(*c*) In some places there are societies (reading circles, literary and debating clubs, etc.) organized for the purpose of advancing the intellectual standard of the community. Persons of all classes, of both sexes, but only worthy men and women, belong to them. No distinction is made with regard to religion; Catholics and non-Catholics, even Jews and infidels, are found among the members. Will it be advisable for a priest, for the local pastor, to join them when he is invited to do so? Yes and no. Practical tact and prudence ought to tell a man what course he should follow. As long as a pure tone prevails among the members, as long as they have in view nothing but true and solid social advancement, a priest may lend his assistance and try by his learning and personal influence to lead the current of literary culture into the right channel. Great as the interest is which he takes in the welfare of the poor and middle class, he must also let the rich and refined have a share in his social ministry.

(*d*) The socialistic movement with its destructive tendencies is increasing rapidly. It will not avail any longer to say: Our Catholic people are too well grounded in their faith to fall into the snares which these dema-

gogues with their wild demonstrations and visionary views lay for them. So dazzling are the brilliant pictures presented by them, so fascinating is their language, so bold are their tactics, that hundreds and thousands are inclined to embrace their doctrines and join their ranks in the hope of finding at last a sure remedy and effective cure for suffering mankind. The radical changes, however, which the socialists aim at, cannot be realized except by a total overthrow of civil and religious authority. Despite the declaration often heard: Religion is a private matter, the socialist party is everywhere characterized by unbelief, hostility to religion, and an uncompromising and bitter hatred of the Catholic Church. To the extreme socialist all law, natural and positive law, is but the outcome of circumstances, the growth of environment. Therefore, he says, the present order must be abolished. Let us do away with the right of private ownership, let us give a new mould to the educational, religious, domestic, social and economic forms of the human race; thereupon poverty will cease, want and suffering will come to an end.

Everywhere, in large cities and in small towns, in industrial centres and in rural districts, the socialist propaganda is at work. They constantly gain recruits. Even Catholic workingmen lend a willing ear to their boastful arguments and begin to swell their ranks. Shall a priest, a pastor, whose heart is with his flock, be silent and preserve an idle or waiting attitude? No, brethren, it becomes our imperious duty to protect the people against these ravening wolves that dare break into our folds. In public and in private, in your sermons and conferences, often touch upon the social question. Disclose the fallacy of the arguments which these would-be reformers proffer, refute their statements, lay bare their phraseology, divest the high sounding promises of their illusions. "The socialist is quick to give his answer: Dissolve the present order! Having walled himself within the narrow breast-

works of 'economic determinism,' his concept of the state, the family and the industrial world covers only the distance encompassed by the dim light of atheistic understanding. He fails to see the length, breadth and depth of the present order; the advantages which we enjoy, despite the disadvantages, given as a result of the establishment and development of the state which protects life, liberty and property and guaranties the system of free contract. He fails to realize the divine institution of the family in its monogamic form, fails to distinguish between the family and a collection of persons as the necessary basis of organized society." (Goldstein, Socialism, page 3.)

No doubt, the present state of society offers many questions, that press upon the public conscience for solution. However the wholesale negative and condemning policy of the socialists will lead to utter destruction, to complete anarchism. Society is not dead, but sick, its sores and wounds must be healed by positive means. Pope Leo XIII, in his famous Encyclical "Rerum novarum" has pointed out these means clearly and forcibly. Compare the words of the great Pontiff with the wild utterances of the socialistic leaders and you cannot doubt a moment, that Christianity alone is able to solve the social problem of the present day. Our Catholic people ought to be made acquainted with the text of the papal Letter. If you wish to counteract the evil influence of socialistic literature, have copies of that letter printed and spread among the toiling masses. Besides, let other papers and books, which deal with the social question circulate among the wage workers of your parish, especially among the young men. The struggle is hard, but without struggle there cannot be victory and without victory no crown.

APPENDIX.

MISSIONS.

360. A mission is for the laity what a retreat is for the clergy, that is to say, an extraordinary means to arouse people from spiritual lethargy and to reform both individuals and the whole parish at large. This being its sole object, it must not be made a business affair or be turned into an occasion of raising money, as then it will be a failure.

Each parish, large or small, should have a mission now and then, so as to keep up the fire of divine love amongst the faithful, and prevent them from becoming lukewarm or estranged from the Church. A period of five years is about the average time for holding missions, since within that time the complexion of a parish changes. However, in order that a mission may be successful, the following rules must be observed:

(*a*) Select a good season of the year at which all can attend without much inconvenience. For cities, spring may be the fittest time; for a country district, the early fall, after the harvest is over.

(*b*) Make arrangements with the missionary fathers or their superiors in good time (about a year ahead). Tell them the circumstances of the congregation, what work is to be done, which fathers you prefer, etc.

(*c*) Announce the mission to the people about a month in advance, encourage them to come, engage them to pray that God's grace may not be wanting; also have public prayers said (after Mass) for the same purpose.

(*d*) Visit personally those who have fallen away from the Church, the tepid, careless Catholics, in a word, all those who, without a personal appeal, are liable not to take part in the mission.

(*e*) Stay at home yourself during the mission, watch

things closely and attend to those matters which could not well be left in the hands of the missionary, for instance, the instruction of converts, of ignorant and negligent Catholics, rectification of marriages, etc. It is wrong to leave the parish entirely in the care of the missionary fathers and to go on a vacation tour.

(*f*) Have a sufficient amount of mission goods (prayer books, short popular books of instruction, rosaries, medals, etc.,) on hand. Either attend to the sale yourself or have a good Catholic man or woman sell these articles. But do not overcharge the people who come to buy, nor allow others to do so.

(*g*) Let a collection be taken up in church but once a day, during the principal service. Tell the people beforehand, before the mission opens, that you have expenses, and that you expect them to do their duty in defraying these expenses. During the mission itself, to speak of money matters, or to charge entrance, will always cripple the spiritual effects of the mission.

(*h*) No mission should last less than a week. In large congregations it should last at least for two weeks; the first week for the women, the second week for the men.

(*i*) The greatest difficulty always has been, and always will be, to preserve the fruits of the mission. The fire, which was ablaze, will soon go out, unless steps be taken at once to keep it alive. This is the duty of the local clergy. The pastor should preach a few sermons on perseverance, after the missionaries have departed; he should enlarge upon the instructions given by them; he should keep in close personal contact with those who have been brought back to the fold during the mission. Converts that have asked for admission into the Church should be thoroughly instructed. Zeal, in a word, should be displayed along the whole line of parochial work. Thus a large portion of the good seed sown during the mission will not fail to produce lasting fruit, and many a soul will be saved forever.

CHAPTER V.

THE PRIEST'S PRIVATE LIFE.

361. The good example set by a priest in his private life cannot fail to contribute greatly towards raising the standard of virtue amongst his parishioners. Hence we deem it proper to devote a special chapter to this matter. What we intend to say, however, is the following:

A priest must love his home and retire to it always as soon as his transactions with the outer world are done. It is, therefore, proper that the residence destined as a dwelling place for the clergy be respectable and in accordance with their dignity. Both immoderate luxury and excessive poverty, should be avoided in putting up parochial residences. Of course, regard must be taken of the means of the congregation. If a clergyman for awhile is forced to make his abode in an unassuming residence, he should be satisfied nevertheless, and try to seek consolation in the thought that thus he has a chance to imitate the example of our Lord Christ Jesus, who, according to His own declaration, had no place to lay His head.

362. Not the edifice, however, alone constitutes a true home, but the manner in which a clergyman spends his time and the mode which he observes in dealing with those who are his domestics and who live with him under the same roof. Therefore, we take the liberty to make a few suggestions:

The interior of a Catholic priest's house ought to have a Catholic aspect. The pictures, statues, etc., seen there should represent religious emblems, not altogether profane, and still less lascivious. The rooms, in particular the priest's sitting room, should not be filled with a disorderly mass of things that are not consistent with the clerical profession, such as farming utensils, rifles, and

other articles of sport. Nor should the other extreme occur of arranging the room like a lady's boudoir. Practical tact and prudence will tell you what is right in this regard.

363. That which we always look for in a priest's house is a well selected library. Books are for the clergy what tools are for mechanics. They will prevent a priest from becoming idle and help him ever to remain a man of culture and study. It is a great mistake to believe that with what one has learned in the seminary and in his young days, all study has come to an end. Many things will soon be forgotten, unless they be kept ever fresh in our memory. New points, new ideas, new questions will turn up in course of time, the laws of the Church, the rubrics in particular are liable to be changed. For all this, study, constant systematic study, is necessary. Other professional men, lawyers, doctors, etc., also acknowledge this in their own sphere. Shall a priest be less industrious? "A priest is ordained to be a defender of truth, and he should always be ready to give a prompt reply to the current errors of the time in which he lives. Should he find himself engaged in controversy or the object of attack, he should be able to acquit himself with honor, so as not to invite either the scorn of his enemies or the compassion of his friends. Would it not be indeed humiliating if one who should be a light, not only to the ignorant of the world but to the learned also, were unable to give an answer to the impertinences of some smart youth who chanced to possess a superficial knowledge and gloss of modern science? . . . But what as a matter of fact often happens? Scarcely has the young priest left the lecture-hall when he puts aside all serious books. He reads a newspaper or some worthless novel, or at most a chapter now and then of the Bible, and this is the sum total of his study. Listen to these grave words of Benedict XIV: It is not enough to have gone through theology

once, to have understood its meaning; no, not even to have taught it in public; one moreover should be assiduous in cultivating this science in order to deeply impress upon the mind that which was once learned and to acquire fresh information of which theology is the abundant source. . . . A priest should study to protect himself. Woe to the priest who is not given to study, more particularly one who lives in the country. What will become of him? Idleness has taught much evil. Are priests who do not occupy themselves in their study, who permit the few books they have to lie on their book-shelves covered with dust, men of prayer and meditation? Alas, no; they have as little taste for prayer as for reading. How do they employ the long hours which an unlaborious ministry or one illy discharged puts at their disposal? In running hither and thither, in making useless visits, or in surrendering themselves to their imaginations which are filled with foolish and often perilous images." (Jesus Living in the Priest, page 159.)

369. To render a home attractive, it is of importance to preserve cleanliness both inside and outside the house, and to keep all things in their proper place. It looks, no doubt, odd to a stranger entering a priest's house to see confusion everywhere and to notice how free access is given to various kinds of animals, such as dogs, cats, chickens, etc. A clergyman must bear in mind that cleanliness is next to godliness, and that unclean manners at home will lead to unclean manners in church and sanctuary.

365. About his time and the use he makes of it, a priest cannot be too much on his guard. Although it is impossible for one engaged in parochial work to follow a daily plan, as we see it followed by the members of a religious community, yet it is wrong to have no schedule at all and to do what a person feels a liking or notion for just at the moment. Those who act on this principle are

liable to lose a great deal of their precious time; they will do many a thing, which duty calls for, imperfectly. The excuse that there is too much interruption to a schedule, once gotten up, does not avail, for there are many days on which, with a little good will, it could be well observed. To all the ordinary matters, such as meditation, the celebration of Mass, recitation of the office, instruction in school, visiting the sick, etc., a fixed hour must be assigned. The rest of time ought to be filled out by study and other useful occupation. Recreation also may figure in the plan. It can be sought in various ways, for instance, in music, in gardening, in light mechanical work, and last, but not least, in the company of others. Still, in looking for such company, caution is necessary. It is not advisable for priests to move much in the society of lay people, simply for the sake of having a pastime, but they may and should go now and then in quest of the company of their own confreres. Such mutual, clerical visits, as long as sober manners are kept up, will prove beneficial and be a safeguard against narrow-mindedness. Excess in eating, drinking, smoking, an immoderate use of games, and late hours, must be avoided.

366. The authorities of the Church have always been assiduous in admonishing priests to observe what is called clerical decorum. Certain amusements in which lay persons may freely and legitimately indulge are not proper for ecclesiastics, because thereby they become entangled with the world and unfit for the discharge of their duties.

Among the Canons of the Third Plenary Council of Baltimore relating to the proprieties of clerical life we find the following clause: "Mandamus, ut sacerdotes a publicis equorum prorsus abstineant cursibus, a theatris et spectaculis." (n. 79.) Clergymen, therefore, are not allowed to go to the races or attend the public opera, though, as long as the pieces are respectable, this may be a lawful diversion for the laity.

Another Canon of the same Council decrees: "Ut flagitii occasionem, quae in cauponis et tabernis deesse non solet, clericis adimamus, cauponarum aditu et usu eis omnino interdicimus, nisi in itinere necessitatis causa" (n. 80). Hence priests are forbidden to enter saloons in order to take stimulants even in moderate quantities, except when they are traveling and in need of refreshment.

The Church has made rules also about the dress of the clergy. Here again the Fathers of the Baltimore Council say: "Habitus clericorum peculiaris gerentibus non solum reverentiam celsae status dignitati debitam conciliat, sed ipsismet perpetuo status sanctitatem in mentem revocat et a plurimis quae minus clericum decent, arcet et avocat. Volumus itaque et praecipimus, ut omnes ecclesiae legem servent, domique agentes vel in templo veste talari, quae clerico propria est, semper utantur. Cum foras prodeunt muneris vel animi recreandi causa vel in itinere, breviori quadam veste indui licet, quae tamen nigri coloris sit et ad genua producatur, ita ut a laicis distingui possint. Elegantiores vestium formas et mundanas quae novae in dies inveniuntur respuant. Stricto praecepto sacerdotibus nostris injungimus, ut tam domi, quam foris, sive in propria dioecesi degant sive extra eam, collare quod romanum vocatur gerant" (n. 77). The soutane or cassock is the standard clerical garment. The Roman collar is the distinctive mark of the Catholic priest. Let us not be ashamed of it, nor be ready to adopt at once the latest fads and styles of 'clerical dress' which some smart clothing firm tries to put on the market.

367. Whilst we speak about the priest's private life, we feel compelled to say something with regard to servants. There are no laws prohibiting the employment of female servants by priests, but there are both natural and ecclesiastical laws restricting it. It may be disputed, reasons being pro and con, whether it is advisable for a priest to have as his servant a near

relative (sister, cousin, etc.,) or a stranger. Local or personal circumstances will usually decide the question. Unwise, however, and liable to create difficulties we deem the practice of those who take several of their relatives (parents, sisters, brothers) into the presbytery of the parish, in which they work as pastors.

The person selected by a priest as his attendant, must, of course, first of all, be a good cook and housekeeper; but she must also be gifted with other qualities; the principal ones are these:

(*a*) A good name (mulier quae nullam suspicionem ingerat). No hysterical person, none of a light character, no fallen woman, even if reformed, no woman separated from her husband, no Protestant, is fit for the position.

(*b*) Mature age (neque aetate neque forma suspecta), except with near relatives. The ordinary age is forty or thereabout.

(*c*) Piety, *i. e.*, good solid piety (no devotula).

(*d*) Love of solitude; otherwise she will create scandal by her talk and gadding about.

(*e*) Humility and obedience (dominari ne praesumant). She is not a ruler, but a servant.

(f) Chastity and simplicity in her words, her gestures, and her dress.

Prudence is required, not only in the selection of the right person, but also in the way of dealing with her.

Here we suggest the following:

1. Make a contract with a servant for only a limited period.

2. Pay her wages regularly (monthly) even if she is your own relative; the wages should be neither too high, nor too low.

3. Never allow a servant to mingle with parochial affairs (non parochiali administrationi sese immisceant), and therefore never speak in her presence about the various families of the congregation.

4. Be kind and patient with servants; do not at once lose your temper when something goes wrong; do not scold them before strangers.

5. Avoid familiarity with a female servant. Do not sit down in her room simply for the sake of a talk, nor allow her to do so in your room. It is wrong to eat your meals with your servant maid at the same table and at the same hour.

6. Do not travel alone with a female servant, even if she be your own sister, neither in localities where you are known, nor in localities where you are unknown (ancillas suas nunquam secum ad convivia, nundinas, peregrinationes deducant, multo minus solas itinere comites habeant).

7. Watch your domestics well as to the manner in which they treat the people of the congregation; urge them to be kind and polite.

8. Give them sufficient opportunity to attend to their religious duties, Mass, confession, communion, etc. Never hear their confessions yourself; send them elsewhere or call for another priest.

8. Do not permit your housekeeper to invite a number of women from the parish or outside, even her own relatives, for social entertainment in the parsonage or its surroundings. Watch the persons whom she visits or who come to visit her.

By the observance of these rules, which, however, may be modified, many evils will be prevented and the good name of the priest be kept intact.

368. We may add here a few words about the way a priest should act towards persons of the other sex in general. The spirit of the world is the spirit of impurity. Therefore, it is of great importance to avoid all which tends towards causing suspicion in that direction. In particular, we wish to say this:

1. Do not visit, except for strict business, houses or

places where women, especially young girls, may offer a sort of attraction. To frequent parties, weddings, banquets, etc., save in case of absolute necessity, is a dangerous thing for a priest. The pretext that thus you may have a chance to know your people better does not avail, because on such occasions they seldom show their true character.

2. Do not arrange festivities in your own house in which a mixed society of men and women take part.

3. Be careful in admitting too frequently to your own residence the so-called devotees. If they have doubts and perplexities, refer them to the confessional. The talebearers simply close your door under all circumstances.

4. Do not accept presents from women unless you are sure of their pure intention.

5. Do not allow female teachers or organists to board in the parochial residence.

369. In connection with this whole subject,—the priest's private life, we also deem it proper to give a few hints concerning the manner in which assistants should act towards their pastors. The assistant, usually a young priest, should respect his pastor, his elderly confrère, and look to him as the guide who will teach him the rules of his parochial ministrial life. For this end, however, it is necessary that cordial relations exist between both from the very outset. Therefore, the young priest and newcomer should not be too forward, but show modesty in his words and actions. He ought to submit to the arrangements the pastor makes about the room, meals and all things in and around the house, for the pastor is the master of the house. The domestics are hired and paid by the pastor and receive their instructions from him. If the assistant has any wishes, let him express them respectfully, but submit if he cannot realize them. Let him not cause inconvenience by frequently and freely inviting friends, relatives, especially female, or even other priests of his own age and acquaintance. When the pastor goes out, the

assistant should stay at home; if he himself leaves for a longer time, a day or more, he should make it known so that he could be sent for if necessary.

370. The regulating of church affairs and the management of parish matters belong to the pastor. The assistant must perform the work which the rector of the parish assigns to him. When too much is demanded, a kind remonstrance may set things right; if not, recourse should be made to the bishop, but it is wrong and ungentleman-like to become insubordinate and flatly refuse to do what is asked. If the pastor has to say something about the manners of the assistant, the latter should accept the admonition thankfully and not feel irritated. Customs which the rector of the parish has observed in his ministerial functions should be followed by the assistant also, unless they be decidedly forbidden under mortal sin. If reform is needed, it is the bishop's business, not the assistant's. The assistant, finally, ought not to visit families or parties who are opposed to the pastor. This may lead to bad results. The assistant must never forget his position; he must know that he is to be a help to the pastor, and that in no case he is justified, either directly or indirectly, in trying to undermine his authority. Even in the confessional he should not listen to complaints made against he pastor. A young man who acts on these principles will not fail to draw down the grace of the Holy Ghost upon his work, and he will always win the esteem and affection of those with whom and for whom he is laboring.

CONCLUSION.

371. At the end of these lectures on Pastoral Theology, we may be allowed to repeat what we said in the beginning. A priest charged with the care of souls must needs be gifted with two virtues, charity and prudence. Charity is, as it were, the moving power of his

ministry; prudence is the leader. As the fiery cloud went before the people of Israel in the desert, to show them the way to the promised land, thus prudence ought always to precede a priest's actions and protect him from the pitfalls which lie in his path. This prudence is partly natural, partly supernatural. Natural prudence is acquired through experience, study, and keen observation of men and their doings. Supernatural prudence is a gift of the Holy Ghost and is obtained through prayer. A priest who has been sent by his bishop to take charge of a parish or mission, thereby is constituted a divine shepherd. A portion of the whole Church, be it ever so small, is under his immediate care, and he is responsible for each soul entrusted to him. He stands there like the head officer of a regiment or detachment of soldiers, which forms but a part of the whole army, but which for it moves depends first of all upon the orders it receives from its immediate superior. Victory or defeat is thus put into his hands. Glorious, indeed, will be the victory of the great Army of Christ if every priest does his duty. "Non mundo sed Deo servimus." This must forever be our motto. As Jesus Christ, the great High-priest of the New Law, did not seek His own glory, but that of His Father, so each priest of the Holy Catholic Church must also divest himself of that which is his own and make all private and selfish interests subservient to his ministry. He should say, from the moment of his ordination to the moment when he will breathe his last, all the days of his life: "Non nobis, Domine, non nobis, sed Tibi soli Deo, Uni et Trino sit—

Sempiterna laus, honor, virtus et gloria."

FINIS.

SUPPLEMENT*

Page 72.

Article IV.

FIRST COMMUNION OF CHILDREN.

N. 58. (18th line):

It is a day of great joy for the priest who, whilst he beholds the flock of little ones kneeling before him in the innocence and simplicity of blooming youth, must needs feel prompted to labor with indefatigable zeal for their further spiritual advancement and eternal welfare. Their religious education is far from being complete. It has only begun and a great deal still remains to be done. However, the seed which the Godman Jesus himself now lays into their hearts when they for the first time receive Him in Holy Communion bids fair that they will keep the promises made at the occasion. Thus the priest into whose hands the Lord has placed these chosen ones of His Love is inspired with new courage and zeal.

59. At what age, we may ask, must children be admitted to First Communion? Up to a recent date there was a diversity of opinion on this question. Some thought that it might be best to wait until the children would have a thorough and complete knowledge of all that appertains to their religious education because then they could appreciate so much the more the inestimable gift bestowed upon a man's soul by the Holy Eucharist. Others held a different view. In their mind the child had to be admitted as early as possible or at the very dawn of reason. A good many taking a middle course considered it proper to choose a period of life at which a child could be expected to have a correct idea of what Holy Communion after all

** This Supplement contains some alterations and additions which, owing to a change in ecclesiastical and rubrical law, had to be made since the second edition of this Manual appeared in the year 1906.*

meant. The Fathers of the Council of Baltimore, it seems, were of this same opinion when they said: "Neminem ordinarie loquendo ante decimum annum Angelorum panis participem fieri debere nec post annum quartum decimum cuivis caetero digno negandum."

Now all controversy has been put to an end by the present Pontiff Pius X. In the Decree "Quam singulari" of the 10th of August, 1910, issued by the Congregation of Sacramental Discipline and with the special approbation of the Pope we read the following passage:

"In establishing the year when children come to the use of reason many errors and deplorable abuses have crept in in the course of time."

"There are those who considered one age necessary for the Sacrament of Penance, another for Holy Eucharist. For the Sacrament of Penance they judged that age necessary in which one can distinguish right from wrong, hence can commit sin; for Holy Eucharist, however, they required a greater age in which a deeper knowledge of matters of faith and a better preparation of the soul can be had."

"And thus, according to the various customs of places and opinions of men, the age of ten years was fixed for receiving First Holy Communion in some places, in others fourteen years and even more were required, in the meanwhile forbidding all those children under the required age to receive Holy Communion."

"This custom by which, under the plea of safeguarding the august Sacrament, the faithful were kept away from the same, was the cause of many evils."

"It happened that the innocence of childhood torn away from the embraces of Christ, was deprived of the sap of interior life; from which it also followed that youth destitute of this strong help, surrounded by so many snares, having lost its candor, fell into vice before ever tasting of the sacred mysteries."

"Even though a more thorough preparation and an accurate sacramental confession should precede First Holy

Communion, which does not happen everywhere, yet the loss of first innocence is always to be deplored and might have been avoided by receiving the Holy Eucharist in more tender years."

Thereupon quoting the Lateran Council, the Council of Trent, divers celebrated theologians and the Roman Catechism the Decree says:

"From all this it follows that the age of discretion required for Holy Communion is that at which the child can distinguish the Eucharist from common and material bread and knows how to approach the altar with proper devotion."

"A perfect knowledge of the articles of faith is, therefore, not necessary, as a few elements alone are sufficient; nor is the full use of reason required since the beginning of the use of reason suffices. Wherefore to put off Communion any longer or to exact a riper age for the reception of the same is to be rejected absolutely, and the same has been repeatedly condemned by the Holy See."

After having thus set forth in a lengthy way and on a broad scale the doctrinal part regarding First Holy Communion from a standpoint of divine as well as ecclesiastical law, the Sacred Congregation lays down some practical rules which must be observed everywhere, viz.:

"I. The age of discretion both for Confession and Communion is the time when the child begins to reason, that is about the seventh year, more or less. From this time on the obligation of satisfying the precept of both Confession and Communion begins."

"II. Both for First Confession and Communion a complete and perfect knowledge of Christian Doctrine is not necessary. The child will, however, be obliged to gradually learn the whole catechism according to its ability."

"III. The knowledge of Christian Doctrine required in children in order to be properly prepared for First

Holy Communion is that they understand according to their capacity those mysteries of Faith which are necessary as a means of salvation, that they be able to distinguish the Eucharist from common and material bread, and also approach the sacred table with the devotion becoming their age."

"IV. The obligation of the precept of Confession and Communion which rests upon the child, falls back principally upon those in whose care the little ones are, that is, parents, confessors, teachers and their pastors. It belongs to the Father, however, or to the person taking his place, as also to the confessor, according to the Roman Catechism, to admit the child to First Holy Communion."

"V. The pastors shall take care to announce and distribute General Communion once or several times a year to the children, and on these occasions they shall admit not only First Communicants, but also others, who with the consent of their parents or of their confessor, as has been said above, have already been admitted to the Sacred Table before. For both classes several days of instruction and preparation shall precede."

"VI. Those who have the care of children should use all diligence, so that after First Communion the children shall often approach the Holy Table, even daily, if possible, as Jesus Christ and Mother Church desire, and that they do it with a devotion becoming their age. They should bear in mind their most important duty, by which they are obliged to have the children present at the public instructions in catechism, otherwise they must apply this religious instruction in some other way."

"VII. The custom of not admitting children to confession, or of not absolving them, is absolutely condemned. Wherefore, the Ordinaries of places, using those means which the law gives them, shall see that it is done away with."

"VIII. It is an utterly detestable abuse not to administer Viaticum and Extreme Unction to children hav-

ing attained the use of reason and to bury them according to the manner of infants. The Ordinaries of places shall proceed severely against those who do not abandon this custom."

The question concerning the age, therefore, has been definitely settled now. Even formerly, when, in consequence of a widespread custom, children were not admitted before the age of twelve or thereabout, an exception was always made with those who happened to be in danger of death. For the Council of Baltimore expressly states: "Male se gererent, nec leviter delinquerent sacrdotes, si pueros perspicacis ingenii sine viatico e vivis excedere sinerent, ea inepti moti ratione, quod nunquam antea ad eucharisticam mensam fuerint admissi." (Conc. Baltim. II. n. 261.)

The standard fixed by the new Decree must be adhered to notwithstanding old traditions or abuses. However, we must bear in mind that, though the seventh year is mentioned as the period of life at which a child may and ought to be admitted to the Sacred Banquet, a certain latitude must be allowed. Each individual case should be taken into consideration. Children differ with regard to natural talents or mental capacity as well as to moral disposition. Home training, the surroundings in which a child lives, the school which it attends and divers other circumstances are apt to influence its character and general development. Some children, no doubt, will be fit to make their First Communion at the age of seven, others must wait till they are eight or nine years old, and quite a number may, perhaps, have to be put back until they have reached the age of ten. The younger a child is the stronger and clearer ought to be the proofs and evidences of his fitness.

Who will decide whether a child is qualified to be admitted to First Holy Communion? The Decree says: "The obligation of the precept of Confession and Communion which rests upon the children falls back principally upon those in whose care they are, that is, parents, con-

fessors, teachers and their pastors." The Catechism of Trent makes a similar statement. The parents are mentioned first. However, this presupposes that the parents are good, well instructed and pious Catholics, fathers and mothers who conscientiously attend to their duties and who in presenting a child of theirs to the priest are led by proper motives. But quite often such a condition does not exist. Home life and home education is greatly neglected in our days and in this country. Parents do not keep the children always by their side and do not watch them as they should. They allow them to run about the street even at a tender age without inquiring as to what companions they go with. A writer of a paper which was recently published in the Emmanuel (June, 1914) treating on the preparation of children for First Communion and the duties of parents in particular justly remarks:

"It is the preparation of the young heart for our Lord's coming by the exercise of those Christian virtues and the formation of those Christian habits which must be its stay during life. For this the proper sphere is the home . . . Not only is the idea of the Blessed Sacrament difficult to implant in a child who is positively wicked, but the same is true of one who is uncared for, neglected, dirty and left chiefly on the streets. It is evident that this must be so; for the young minds and hearts of such unfortunate children are harrassed, sullied and preoccupied, and the thought of Jesus and His mysterious love must be as strange to them as to the savage. Where there should be a pious love of God there is a premature wordliness; where there should be innocence, there is a precocious knowledge of all that is evil; and where there should be the gentleness and self-respect of one who possesses an immortal soul made to God's own image there is too often a coarseness and selfishness, a hardness and wrecklesness which would be disgusting even in grown men and women. To prepare children of this kind for their First Communion as the pastor's heart would wish to prepare them, is impossible. Sufficient knowledge may be imparted to them, it is true,

and by great exertions they may be brought to the Sacrament of Penance and kept in some degree of decent behaviour for a day or two until the sacred ceremony is over . . . But it is too probable that, for want of the preparation here spoken of, the marvellous graces which the Blessed Eucharist is intended to bring to the soul of the Christian will never be stirred up."

Evidently, whenever such a lamentable state of affairs exists as these words suggest (and the cases are not so very rare) it will not be amiss and not contrary to either the text or the spirit of the late Decree to claim that the pastor and the teachers of the parochial school who come in frequent contact with their pupils have a better opportunity to observe a child's conduct and character and not seldom will be more competent to judge the latter's fitness for Holy Communion than its own parents. At least the voice of the pastor and of the teacher must be heard and their opinion consulted, before a parent or he who holds his place can insist upon the child's admission to the Sacred Banquet. Even a confessor, if he should be a priest not connected with the parochial clergy, would act imprudently by allowing a child to go to First Holy Communion without having first obtained the permission of its pastor. All, parents, confessors, teachers and pastors must act in harmony. Such, no doubt, is the true meaning and right interpretation of the late Decree.

61. The proximate preparation, as far as the mental equipment is concerned, consists in imparting such knowledge of our holy religion as is necessary at that age and occasion. To meet this purpose it will be necessary to start a special class of first communicants, and this should be done at least six or eight weeks before the date appointed for the reception of the Sacrament. One hour each day or, if this is not possible, every other day an instruction ought to take place.

Now, how much knowledge of Christian Doctrine must these children possess before they can be admitted to Holy Communion? Formerly, when they had to wait till their

twelfth or even fourteenth year and when but too often First Communion meant the end of school-life, it was customary to make the children study the whole catechism, or at least to give them a review of what the ordinary catechism is wont to contain. Now the instruction need not be so complete because it takes place not at the end but rather at the beginning of school-life. The Decree says: "The knowledge of Christian Doctrine required in children in order to be properly prepared for First Holy Communion is that they understand according to their capacity those mysteries of Faith which are necessary as a means of salvation, that they be able to distinguish the Eucharist from common and material bread, and also approach the Sacred Table with the devotion becoming their age." These words must be taken in a correct sense. Some, it seems, thought that it would suffice to tell the children what the Holy Eucharist is, or rather what it is not, namely no common food. Then the little ones might be briefly taught what they must do to receive the Sacrament worthily, namely, that they must be in state of grace, and, if not, acquire such state of grace through confession. All this, they claimed, could be explained within a few days' or even hours' instruction. Now this is a false interpretation of the Decree. The children cannot have a positive knowledge of the Catholic doctrine with regard to the Holy Eucharist, of the mystery hidden therein, of the holy effects produced thereby and the disposition required for its worthy reception, unless they be taught many other things which constitute the preliminary essentials for such knowledge. They must understand those articles of faith which a person is obliged to believe "necessitate medii", such as the existence of God, the dogma of the Blessed Trinity, of the Incarnation, etc. Furthermore they must be well instructed on the Sacrament of Penance. And how can this be done, unless they know first what sin is, the difference of mortal and venial sin, the duties which a man owes to God and his neighbor. Hence an explanation of the ten commandments, of the

commandments of the Church, of contrition, of confession, of the virtues of faith, hope and love must be given to them. Now, all this requires time. True, it cannot be expected that the little ones, even if they are bright or talented, will comprehend the matter thoroughly, but a rudimentary knowledge is certainly required. The Holy Father Pius X. himself in a letter which he wrote to the Cardinal Vicar of Rome in the year 1905 insisted very much on the necessity of good instruction that should be given the children before the reception of the various Sacraments. As to Holy Communion he demanded in particular that each child pass a satisfactory and strict examination before it was to be admitted. "The pastor," he says, "must inform himself of the piety and devotion of the little ones, and, therefore, he ought to labor first that they be filled with a great respect for the Blessed Sacrament."

Hence, we repeat what we said above, a short and superficial explanation which is apt to give the young minds only a vague idea of the Eucharist, of Penance, etc., is insufficient, and those who follow this altogether unsound practice do not fulfill their duty.

66. How shall the First Communion of the children be conducted? Before the new Decree was issued, it had been the traditional custom in many places to celebrate First Communion with a sort of solemnity. A great display of outward splendor and pompous ceremony was found to be in order. Many thought that thereby a deep impression would be made upon the children who, doubtless, would remember the ceremony well all their lifetime and in consequence thereof become strengthened in their faith. However, experience has proved that in spite of these well meant efforts a great many losses have taken place. And the reason seems to be, because the children were withheld from the Holy Sacrament too long. Instead of admitting them at a very early age, when their hearts are yet pure and innocent, we allowed them to wait till, perchance, their souls possibly had already become sullied

and their faith perhaps weakened. Then we tried to make up for it by some solemn festivity on the First Communion day, just as if such external pomp could supply what had been neglected before and check the evil of defections which are but too frequent in the years of transition. The new Decree seems to discountenance the attempts made in the line of excessive festive display because it commends the private admission to First Communion. This does not mean that no solemnity of any kind might be resorted to, only let us be careful not to put too much confidence in formalities. The main thing in preparing a child for First Holy Communion is to instill into its heart a lively faith and ardent desire by which the child longs for the heavenly Food and is anxious to be united with his God and Lord.

If the children are admitted to First Communion in groups, it should not be done as formerly, in a grand style, but with simplicity as to clothes and dress. Only at the general Communion which according to the new Decree ought to take place once or several times a year and in which all children, who during the course of the year or even in former years had been admitted, participate a festive solemnity will be in order. To what extent or in what form these solemnities might be arranged, apart from diocesan regulations, must be left to the judgment of each pastor. Quite often it will be well to let the children march in procession to the church with candles in their hands. A renewal of the baptismal vows, a consecration to the Sacred Heart of Jesus or the Blessed Virgin, enrollment in the Confraternity of the Scapular will also help to make the celebration more impressive. Some prayers, such as the acts of Faith, Hope, Love, Contrition may be recited in chorus. Whenever the Mass is a High Mass this must be done before Mass starts; at a Low Mass it can be done during the Holy Sacrifice, but only at intervals in order to give the communicants an opportunity to say some prayers of their own in silent devotion. After Mass, when the people begin to leave the church, the com-

municants should stay for a few minutes and make a short thanksgiving in common. "The pastor will profit of this occasion to make a strong appeal to the parents in behalf of the thorough Christian education of their children; the sacred duty of sending the children to Catholic schools and institutions wherever possible and as long as possible; the duty of guarding the children against the dangers and occasions of sin all around them." (Archbishop Messmer, Circular May 1, 1911.)

N. 68. Page 83. (Final remarks to be added):

In rule VI. of the Decree we read: "Those who have the care of children should use all diligence, so that after First Communion the children shall often approach the Holy Table, even daily, if possible, as Jesus Christ and Mother Church desire, and that they do it with a devotion becoming their age."

Mindful of the anxious wish of the Holy Father Pius X. regarding frequent Communion every pastor of souls must take pains to get the children accustomed to partake of Holy Communion quite often. Special days of the week ought to be set apart for this purpose. The hour for the children's Mass should in such a case be early enough to enable the children to get home for breakfast before school starts. For the children who live too far from the church a light meal ought to be prepared in the schoolroom. "If parents and teachers co-operate the desire of Communion will be born in these young souls, the grace of God will develop it. But we must second this divine work, we must wage war on sin and evil inclinations, we must teach the children to overcome their budding passions, to correct the faults which they know our Lord will not like to find in their hearts when He comes." (Emmanuel, March, 1914, p. 108.)

Some have feared that the execution of the Roman Decree might take away large numbers of our children from the parish schools after they have made their First

Communion. This will not be the case if every priest having charge of pastoral work does his duty. The labor of the sacred ministry, it is true, has increased, but this cannot be a sufficient reason to find fault with the new condition which confronts us. Serious efforts must be made and effective measures be taken to disabuse misguided parents of their false notions. A writer in the "Ecclesiastical Review" (Vol. XLIII, p. 488) is to the point when he says:

"To defer First Communion until ten, twelve, and even fourteen years on the ground that no instruction can be given to very many of our children after their First Communion is unjustifiable. Even granted that this be the only remedy, all children should not be denied for years the graces of the Blessed Sacrament because some cannot or will not continue their religious instruction after First Communion. Even granted that this prolonged instruction is an advantage for some, who will measure the disadvantage—the loss of first innocence—which is always to be deplored and might have been avoided by receiving the Holy Eucharist in more tender years?"

The Decree concludes as follows: "He (Our Most Holy Lord Pope Pius X.) has commanded all the Ordinaries that the present Decree should be made known not only to the pastors and the clergy, but also the people, to whom it shall be read yearly, at Easter time, in the vernacular language."

The priest having charge of a parish will do well by adding a few remarks of his own such as local conditions suggest. "All the zeal of the pastor is marred unless the parents also do their part. They are bound, at least, to do two things. First, they must see that the children attend the special instructions which are given to First Communicants. Is it not very hard upon the priest, and a proof of great indifference to Almighty God when children are allowed by their parents persistently to stay away from and to neglect that very instruction which is especially intended to make them less unworthy and less unprepared

for this, one of the greatest events of their lives? . . . In the second place comes the wider and more difficult duty of training up the child in piety and spiritual feeling, so that when our Lord comes He may come to a heart that is truly able to give Him a welcome and an abiding dwelling place." (Emmanuel, June, 1914, p. 215.)

Page 96, n. 78 (5) we add:

Mass stipends are not to be given to priests of another diocese. They must be sent to their Ordinaries or their Ordinary must, at least, be notified of the fact. The Ordinary of secular priests is the bishop and that of regulars the Provincial. "Ut in posterum quicunque Missas celebrandas committere velit sacerdotibus, sive saecularibus sive regularibus extra dioecesin commorantibus, hoc facere debeat per eorum Ordinarium, aut ipso saltem audito atque annuente." (Decr. S. Cong. Conc., 29 Maji, 1907.)

Page 159, N. 121 (Confessions of children):

The first lines should be changed as follows:

In speaking about the confessions of children we mean the confessions of those little ones who have not as yet reached the age of puberty. The papal Decree "Quam singulari" of the year 1910 says: "The age of discretion required both for Confession and Communion is the time when the child begins to reason, that is about the seventh year, more or less. From this time on the obligation of fulfilling the precept of both Confession and Communion begins." Parents in this country sometimes believe that their children need not go to confession until they have reached the age of ten or about. This is a great error and false impression which must be corrected by a proper instruction given by the priest. First of all, etc.

Page 242, N. 188.

To the sentence: "Potest quidem Viaticum dari brevi morituris non jejunis" a footnote ought to be added as follows:

*The Holy Father Pius X. has graciously allowed those people who have been lying sick for a month (not dangerously) and have no hope of a speedy recovery to receive Holy Communion once or twice a month even after taking something in the form of drink (per modum potus), as long as it would be too hard for them to remain fasting. People who live in houses or institutions where the Blessed Sacrament is constantly kept have the same privilege once or twice a week. The words "per modum potus" (according to an interpretation given by the Roman Congregation, Sept. 7, 1906) are to be understood to mean that one may take soup, coffee, and other liquid foods with which some substance has been mixed, such as grated bread, as long as the mixture does not loose the character of liquid food.

Page 253 (footnote).

The last sentence "and the anointing of each sense repeated conditionally" should be expunged.

Page 309 (tenth line) should now read as follows:

By a Decree, dated July 27, 1911, the Holy See has granted a general "sanatio" for all the Stations of the Cross, the erection of which up to that time were invalid because they had not been erected in such a manner as the law requires.

Page 414 (Note on scapulars) in the end read:

and for the Brown Scapular of Mount Carmel, Febr. 4, 1908.

The following notes on the Scapular medal ought to be added:

By a recent and special Decree of the Congregation of the Holy Office (Dec. 16, 1910) a medal can now be worn for any and all of the approved Scapulars after a person has been properly invested with the latter. The graces, privileges and indulgences otherwise connected with the Scapular are thus transferred to the medal which acts as a substitute for same. The particular rules to be observed in this case are as follows:

1. The material used for the medal must be of some kind of metal (gold, silver, iron, copper, aluminum, etc.). The size of the medal is irrelevant.

2. The medal must show in a sufficiently visible and distinct form the figure of Christ with the Sacred Heart on His breast (not the Heart alone) stamped on one side and an image of the Blessed Virgin (any approved kind) on the other.

3. One medal suffices for all the Scapulars with which a person has been invested. But this medal must receive as many distinct blessings as there are Scapulars whose place it is to take. No particular formula has been prescribed for the blessing. The medal may be blessed with a sign of the Cross made by the hand, and the words "In nomine Patris," etc.

4. Every priest who has obtained the faculty to invest persons with the Scapular thereby is also empowered to bless the corresponding medal.

5. The medal cannot be employed right from the start, when persons are enrolled. Such enrollment must be made with the regular Scapular and according to the prescribed form. But the members of the Confraternity may at once after the proper investiture put on the medal instead of the Scapular.

6. The medals need not be blessed separately for each individual person. It suffices to bless a number of medals and thereupon distribute them among those who desire to have one. This blessing can take place from the pulpit of the church whilst the people present at the time keep the medals (one or more) in their hands even

if at that moment they have not yet been regularly invested with the Scapular, provided that they intend to have themselves enrolled afterwards.

7. The medal may be worn in different ways. One might wear it around the neck, have it pinned to his breast, or attached to the rosary which he carries in his pocket.

8. It is not necessary, as long as one has the medal, also to wear the Scapular. However, it is the wish of the Holy Father that the Scapular should not be put altogether aside. Hence persons are advised, though not commanded, to put on the Scapular whenever this can be done without inconvenience. The reason why the medal has been selected as a substitute seems to be, because it is more durable and can be worn more easily, especially by men who work in factories, mills, etc.

O. A. M. D. G.

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H. Ries,
Censor librorum

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† S. G. Messmer,
Archiepiscopus Milwauchiensis

June 24th, 1914

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